JATS

THE ANCIENT RULERS

A Clan Study in Pre-Muslim Period

B. S. DAHIYA

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JATS
The Ancient Rulers
(A Clan Study)

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TO THE MEMORY OF

The brave sons of India
and in particular the Punjabis,
who have repeatedly shone on the firmament of history,
like a moon !

Siddhirastu !

Puṣṭirastu !

Śāntirastu !

(Let there be success ! Let there be increase ! Let there be tranquillity !)

—from Bijaygarh Pillar Inscription of
Vishnuvardhana Virk. 428 Saka Era.

Introduction

History of India, as it is taught now in our schools, colleges and universities, leaves many questions unanswered. At almost every alternate step, we have to put a question mark, and these question marks start from the very beginning of the historical period. Were the Aryans, native to India, or did they come from outside ? If the latter, from where ? Who were the Nandas and Mauryas ? Why are they called the initiators of the Age of Śudra rulers ? What happened to the Kśaharatas and the republican tribes ? Why republicanism flourished only in the North Western portion of India ? Who was king 'Chandra' of Mehrauli Iron Pillar inscription ? Who were the Guptas ? Why do the Purāṇas not mention the kings of the Maurya/Gupta dynasty ? Who started our national eras, the *Śaka* and the *Vikram Samvatas ?* Who were the rulers of Central and Eastern India before the Kushanas ? What happened to Vishnuvardhana of Mandsor and his successors or even predecessors ? Who was Vindhyashakti, the *Kilakila Yavana* ? Why did Harsha Vardhana's father, put on a white cloth on his body and a white head dress, while praying to the Sun-god, kneeling on the earth ? Why are the Abhiras termed as *Mahāśudra* by the Sanskrit grammarians ? They were ruling in many parts of India with the Gujjars, and yet why they were hated by the Hindu society ? Who are the Jats, Gujjars, Ahirs and Rajputs ? Are they the ancient Kśatriyas of India or have they come from outside? The list of such vital questions is unending indeed; and we have not found the answers because we limit our search to India alone. We take Jambūdvīpa to be identical with India and search for the solutions here, where they are not to be found. The Purāṇas explicitly say that Bhāraṇvarṣa is only one (Varṣa part or division) of Jambūdvīpa. They mention the *Dakśita Kurus* (Southern Kurus) in the Haryana area, and they also mention the *Uttara Kurus* (Northern Kurus) in the north of *Meru Parvata* (Pamir mountains). The *Madras* are in the Punjab, and there are also the *Uttara Madras*

(northern Madra) people. The *Pakhtoons/Pashtoons* are in the Kabul/Kandhar area right from the period of *Rigveda;* and yet the Assyrian king Sargon-I was fighting the "Uttara-Pashtoom" in their city of Purushakhaṇḍa in Cappadocia in third millennium B.C. We have a river called Kuru (sh) or Kur in the west of Caspian sea, and an area called Kourupedion (the land of Kourus) in the west of present Iraq, exactly like Kurukśetra (the land of Kurus) in India. All these facts, along with similar other facts and notices, pinpoint the fact that the lands of Uttara Kurus, Uttara Madras, Uttara Pashtoons, were in the region of Caspian and Black seas, both in their north, as well as south direction. That is why R.G. Harshe and K.P. Bhatnagar found that many names of the Vedic people, are from the region of ancient Iraq.*

Therefore, in the words of G.M. Bongard-Levin and B.Y. Stavisky, "it is here (in Central Asia) that the answers to many unsolved mysteries of the history and culture of the East should be sought".** In a similar tone, A.K. Narain declared in the Presidential address of Indian History Congress (1968) Bhagalpur session : "It is clear from our source material, archaeological as well as literary, that about all major movements of ideas and people vitally affecting the history of Indian Union down to the thirteenth century (A.D.), are, in one way or another, related to Central Asia. It is not an exaggeration to say that Central Asia holds the key to the solution of many of our historical problems. In my opinion, the history of the Indian Union, if it has to be written in the right perspective, should include, not only what happened in Pakistan, but also what happened in Afghanistan and Central Asia."

I will go further and say that for a correct interpretation of our ancient history (and also medieval history) we have to study the movements of ideas and people, their exploits and aims, from the wall of China to the Black sea in the west and Egypt and Sumer in the south/west.

The present work is the result of a search in that direction, with solid help from the ancient Indian literature. Many aspects of Indian history in general, and the identity of the Jats in particular,

* See "Vedic Names in Assyrian Records" in *Adyar Library Bulletin,* May 1957, pp. 1-2, and *The Trails of Vedic Civilisation in Middle East,* 1961, pp. 165-176.

** *Kushan Studies in USSR,* p. 29.

have become clearer as a result. In fact, the results are not only thought-provoking, they are at times astonishing. Almost every tribe of ancient Middle East (West Asia) and Central Asia, is represented among the present-day Jats in India. Whole tribes have individual histories, and significantly, they are called Guti/Guts/Djati/Jatoi/Gets/Jits or Juts. In the third millennium B.C. we find not only a people called Guti, as overlords of Sumer, Akkad and Lagash and Babylon, but we also find their country called Gutium. We find their first king, named Murut or Maruta, and the last king named Trigan who was overthrown by Uttu Khegal Warak from the present Virk clan of the Jats, the Varka of ancient Sumer/Iran, the Urukan or Hyrcan of Greek writers. Again, we find a people called Amuru by the Egyptians, and Amorites by historians. *Cambridge Ancient History* explains that the first letter 'A' is added in order to make pronunciation easier for the Semitic people; and so the name that remains is Muru/Mor, the Moore/More of Europe, the Mor/Maur of Indian Jats, and the Mauryas of Aśoka fame. Significantly, the Egyptians have put it on record that the people, Amuru/Amorites, came from "The land of Djati", the land of Guts, or Gutium, of the ancient Sumerians/Babylonians/Assyrians. Hence it was the Mor/Moor clan of the Jats, in 22nd century B.C. which attacked Egypt from the area of Lesser Zab and Ararat mountains. The Riar clan is remembered in the city of Riar and the Parsua and Treres are the Parsuvāl and Tarar of today.

Again we find the kingdom of Ven, on Lake Ven in Armenia in the tenth century B.C. They are the Benae of the later Greek writers, the Beniwal or Venhwal clan of the Jats in India, whose king, Raja Chakravarti Ben/Ven (the Chakva Ben) is famous in Indian legends from the Punjab to Bengal, without finding a place in the present-day history. Significantly, the Ven kings, took the title of "king of kings", "king of the world"—titles which were later taken up by the Achaemenians of Iran. In addition, the Ven kings are called, "The king of the Biainas" and "king of the Naire". These titles show that the Ven kingdom, included the Bains and Nārā clan of the Jats. Again, the Ven kings, extended their power over the Manna/Mannai and the Dayeni/Dahi people. These Mannai, on the south of Lake Urumiya, are the Māna clan of the Jats, as *CAH* expressly says that Mannai was "the land of Man". The Dayeni of the Assyrians, are the Dahae of the Greek

writers and Berossus, the "Dahi" (of "Dahinām Dahyunām" of Avesta) of the ancient Iran. These were the people who founded the "Parthian" empire, under king Arsaces, and ruled Iran for 480 years (256 B.C. to 224 A.D.). Again these were the Dahae of Alexander who were the first to attack the army of Porus in 326 B.C. as per McCrindle's *Invasion*. Their country called Dahistan, still exists as Daghestan, a Soviet ASSR, with its administrative capital at Makachakala (Petrovsk), a port on the western Caspian sea. The change of 'h' into 'gh', or even 'kh' (and vice versa) in India and Central Asia, is the same as in Simha and Singh (lion), Videgha and Videha, Sarāmgha and Sarānh, Veinakh and Venh, Vritraghen and Vritranhana and so on.

Incidentally, the name Videgha Māthava of *Śatapatha Brāhmaṇa* is curiously enough, similar, to a people now called Udeghe (cf Uddehika of Indian coins) in Eastern Siberia. The work entitled *Soviet Union—A geographical survey* gives the photograph of a Udegha person, who has long straight, thick nose, conical headdress, coloured trousers, and his gun, in place of old bow and spears. He is tall and well-built. The same authority speaks of Veinakh/Daghestan people and language group; and states, that these people are first mentioned in literary sources between 2000 and 1000 B.C., and "archaeological finds indicate that even between 5000 and 3000 BC related or at least similar ancient land-tilling and stock-breading cultures were developing all over the Caucasus".

The Busae of the Greek writers are the Bassi Jats, the Mardai/Amardi are the Mirdha Jats and the Khalybes of the Assyrians are the Kharab Jats, the Kharaparis of Allahabad Pillar Inscription, which names at least ten different Jat clans. The Asigarta of Iranian inscriptions, the Sagartians of Herodotus are the Asiagh Jats, just as the Sarangai of the Greek writers are the Sarāmgh Jats of today. The Madaiya of Iran, are the present Mada/Madhān Jats, the Manḍas are the present Manḍ clan people. The clan of Toramāṇa and Mihiragula is represented by the present Jauhl/Johl Jats; just as the clan of Vindhyashakti is represented today by the Kalkil Jats of UP. The Derbices, the destroyers of Cyrus the Great, are the modern Ḍabās, a part of the Dahiya clan. The Kiang-nu of the Chinese are the Kang Jats of today, just as the Hiung-nu of the Chinese are the Henga Jats of Mathura. The Chinese were right

in stating that the Hiung-nu were a part of the Yue-che (Guti) people, and that these Guti people had two main divisions, the Ta-Yue-che and the Siao-Yue-che, exactly corresponding to the Massagetae, and Thyssagetae of Herodotus, meaning the "Great Jats" and "The little Jats" respectively.

Coming to the Kushanas, we find that the correct name is Kaśuān, the present Kaśvān Jats of Haryana and Rajasthan. The Kedarites are the Katār (iya) Jats; the Khangas Jats are representatives of Kungkhas king of the so-called "white Hunas", just as Piru clan of the Jats represents king Piru, a successor of Kedar. The Gondal clan represents the "Go-nanda" dynasty of Kashmir, the Lohar jats are the descendants of the Lohar kings of Kashmir, just as the Lalli, the Sahi, the Balhara, the Bring, the Takhar, the Dhonchak, the Samil, the Kular, and so on represent the people mentioned in the *Rājatarangiṇi* of Kalhaṇa. Finally, the Kśaharata kings have their descendants in the Saharaut/Saharavat Jats; the Dharan/Gupta and Virk/Vishnuvardhan are named by their respective clans. I have taken Harsha's clan as Virk, but Carlyle and Cunningham say that he belonged to the Bains clan.

On the social level, I have held that the latter Rajputs are but Jats and Gujjars, and as for the Gujjars and Ahirs, there are two clans among the Jats, named Gussar and Abara. Almost all the clans named in Kushana inscriptions are of the Jats, and the Purāṇas, the epics, the *Bṛihatsamhitā* of Varāhamihira, etc., have taken note of the majority of the Jat clans. The change of Jats/Gujjars into Rajputs started after the seventh century A.D. and was occasioned by the revival of orthodox Hinduism at the cost of egalitarian Buddhism. Those people, mostly headed by royal houses, who were formally converted by the Brahmanas by *Agni* stoma and other sacrifices, were called *Rājaputra* or new warrior class of Brahma-Kśatriyas, the latter term signifying only Brahmanised Kśatriyas. The supposed Brahmana origin of the Mewar and other Rajput houses, has to be understood in this context. It is aptly stated by Buddha Prakash that the priestly class did not command much respect in the republics of ancient Punjab. Similarly, R.C. Majumdar says that Brahmanical revival led to reorientation of the social fabric, on the one hand it made castes exclusive and rigid, and on the other a mushroom growth

of new castes...."* Genealogies were framed for the new converts and they were connected in the ancient Solar and Lunar lines. The Mālavas started claiming a status equal to Brahma-rishis, the Vākāṭakas were admitted as Brahmans, even though they were 'Yavanas', whereas the Kadamba family claimed to be Brahmana as well as Kśatriya. A sample of the new genealogies and connections is given by the Kak (or Kakustha) rulers, who proclaimed that the old Ikśavāku/Raghu line, was called by the name of Kāk in the Kali Age.

An objection can be taken that mere similarity of name, or even identity of names, is no proof that they were Jats. This objection is met on the ground, that most of these people are in fact, called Djati or Guts or Yue-che (pronounced as Guti) whether little or great Yue-che, I am not bothered; what concerns me is that the fact that they are now found among the Jats, presupposes their being Jats from the beginning, unless the contrary is proved. It should be clearly understood that the Jats were never a proselytising religious society. Their customs, social, political and religious ideas, as described in the literature and Purāṇas, etc., are not only non-Indian, but in many instances they go against the accepted principles of orthodox Hinduism. Their polyandry, their dress of coat pants and boots, which they gave even to their gods, the horn of cornucopia on their coins, their offering of oblations while standing in boots and pants, or kneeling on earth with two white cloths on their head and body, their war habits, their pleasure in battle, their preoccupation with bravery and victory, their horse or stag-drawn waggons, their marriages with the widow of elder brother, and finally their complete disregard of the law of primogeniture—are some of the facts which point to their non-Indian and Central Asian origin. Significantly, they are called Asura, Śudra, Mleccha, Yavana, or Vrishala in the Purāṇas—again showing their non-Indian origin.

Even the similarity or identity of the names, is sufficient proof unless the contrary is proved. In the words of G. Rawlinson, "Yet still, identity of name, even alone, in an argument which requires to be met; and which, unless met by positive objections establishes a presumption in favour of the connexion of race."**

* *Corporate Life in Ancient India.*

** The History of Herodotus, New York, 1880, Vol. III, p. 152.

It should be remembered that the origin of the Scythians is claimed to be from one, Targita or Targitaus; and the Swedish name, its equivalent, is Skjuta; the Scythian-getae of ancient Greek writers; the people called "Garta" or Garta-sad, by the *Vedas*, The later Jarta is but a form of 'Garta', a people, whose king is named Rudra, who themselves are called Maruts, "the soldiers of Indra" in the *Rig* and *Atharva Veda*. "The horse sacrifice, prevalent among the Getic nations, is the solid proof of the fact that these people descended from the Scythians" the Sada of *Veda*, the Sakas of later Indian literature, the Scjuta of Sweden. *Mahābhārata* is full of the names of Jat clans. The Tusars, Kankas, Lampāks Auḍhrāns, Chhināś, Sindhus, Jākhaḍs, Jaglains, Lohāns, Khaṭkals, Hansas, Hālas, Tomars, Chahuāns, Daradas, Tangals, Yaudheyas, Khaks, Balls, Sibis, Virks, Madras and so on, find place in that epic.

I would like to quote two instances from history which will go to prove my contention that while Jats are mentioned they were never noticed by historians. One is from Sunda inscription of Sinda chief Chāvunḍa, which says that "just as Amrāvati looked ever beautiful with Indra, or Ayodhyā with the descendant of Raghu, Mathurā with Govinda, Ujjayani with Gutta, and Hastinapura with the son of Marut (Bhima); so also Erāmbarapura attained gracefulness with Sinda chief Chāvunḍa". Now all other references are well understood, but no one has explained who were (or was) the Gutta (or Guttan) through whom the city of Ujjayani was so known.

The second instance is taken from *The Travels of Huen Tsang in India* by Thakur Prasad Sharma (Suresh). It is a Hindi translation of Huen Tsang's travels and it mentions the story of Mihirakula-Bālāditya of Magadha. Mihirakula says that he inherited ancestral kingdom and lost it and says to the mother of Bālāditya, "A short time ago, I was the king of Jit country, now I am a prisoner under the sentence of death". Now why does Mihirakula style himself as "king of Jit country"? What does it indicate? Further, Bālāditya not only sends him back alive, but also married his younger daughter to Mihirakula. These facts are not mentioned by historians who give this story and base their story of defeat of Mihirakula by Bālāditya, who is even raised to the status of a national hero! Huen Tsang clearly says that Bālāditya of Magadha

was under the sovereignty of Mihirakula and after the attempted declaration of independence, was obliged to marry his daughter to his sovereign. Emperor, Mihirakula was succeeded at Pāṭaliputra by his son, Ajitanjaya, as per Jain chronicles. Thus, Toramāṇa, Mihirakula and Ajitanjaya are the Hari (follower of Vaishanavism), Hara (follower of Shiva) and Ajit, respectively of AMMK! And it was during the reign of Ajit that the Indian empire of Johl (Jauvala) clan of the Jats disintegrated.

Now coming to the international field. It is noted that certain clans of the Jats are even today called Galat. In particular the Mundtor and Guliyā clans are so-called. Do they have some connection with the Galataens of Greek writers, the Celt of history of Europe ? This is a point which calls for further research.

The *Rig Veda* itself has named many Jat clans. These have been discussed in the body of the text at appropriate places. The latter literature especially the *Mahābhārata* is full of their stories. The *Bhiṣma Parva* (Chapter 9) alone, identifies about forty/fifty Jat clans.

My theory is that many clan names have been Sanskritised later, e.g., the Mura/Maur is mentioned as Mayūraka or Maurya; the Kaśuān is mentioned as Kashyapaghāta; Bains is mentioned as Mahisha; the Māchhal/Māchhar is mentioned as Matsya, etc., etc. This has been done on account of the supposed similarity of clan names with some Prākrit words, e.g. Mor for peacock, Bains for buffallo, Chulik for palm of hand, Kaśuān for tortoise, Māchh for fish and so on. In fact, these clan names have no connection whatsoever with the birds or animals ascribed to them. All the clan names mean "royal, king, high, chief or top".

I was gratified to find support for my view from the *Mahābhārata* itself. In *Sabhā Parva* (Chapter 31), the people and kings of various areas are mentioned as attending the sacrifice *Rāja-Sūya* of Yudhiṣṭhira. Verse 13 of Chapter 31 says, "Virātah Saha Putraischa Māchella-Seha Mahārathah". Here the Matsya king, Virāṭa (alongwith his son) is obviously called "Māchella, the Great Charioteer". This clearly shows that the name of the people was Māchella (present Māchhal or Māchhar) and, for once, it was not Sanskritised into Matsya. Virāta is the title of crowned kings of Uttara Kuru and Uttara Madra (*Ait. Br.* 38/3)

Anyway, I have proceeded with a belief in the theory that nothing can be so destroyed as to leave no trace at all. And my search has been quite rewarding. Now it is for the historians to answer the question, "Why practically all the ancient clan names are found among the Jats, and many times, *only among the Jats* ?

A question may arise that, if the Mauryas, Guptas, Vishnu-vardhana, Kalkila (Vākāṭakas) were Jats and were ruling in the entire north India, then why their descendants are not found in eastern India, etc. ? The answer to this question is simple. The English and the Mughals ruled over India for centuries. How many descendants of the Mughals are found today ? Where are the descendants of the English? The answer lies in the fact that the rulers are always in a minority, be they dictators or democrats. The majority is simply ruled over, till a new dynasty comes. Moreover, the Jats were transformed into Rajputs and Kśatriyas after the seventh century A.D. or so. Those who refused conversion by formal priests, came over the North West, their stronghold, where they could live as they desired. That is why there are numerous traditions among the Jats about their movements from Central India to Yamuna and the Ravi areas. Apart from similar or same clan names, the following are the other main points for identification of various kings. These considerations show whether a particular king was native to Indian soil or he had come as an immigrant/invader.

(a) These people never followed the law of primogeniture where the eldest son automatically succeeds his father. Right from the Mauryas up to Harsha, the successors were not the eldest sons of their fathers. A successor installed himself on the throne by personal merit alone. Aśoka, and Skandagupta are the two glaring examples.

(b) The caste system was not accepted, and we find emphasis on equality of all the subjects of a king. Chāṇakya prescribed death penalty for a Brāhmaṇa who covets the kingship. Aśoka marries a Brāhmaṇa girl. Widow re-marriage was accepted as normal. The kings offer oblations while standing in boots and pants which is not Indian tradition at all.

(c) The dress of the kings and their armaments are also important. The Kushana and the Gupta kings used to

wear boot, pants and coats and adorned themselves with long swords of Central Asia. Harsha's father, worshipped the Sun by kneeling on the ground, wearing two white pieces of cloth on his head and body in the Persian manner. The *Sudreh* (white shirt) and the *Kushti* (*Avayanga*) are distinctly mentioned.

(d) The symbols on the coins are also very important. The Sun, the crescent Moon and the Cornucopia (Horn of Plenty) are Central Asian symbols, especially the last one. The goddess Ardoxo and Nana (ultimately transformed into Laxmi of India) also point to the same direction.

Therefore, in the words of Pargiter, "if any one maintains that these factual narrations are worthless, the burden rests on him to produce, not mere doubts and suppositions, but substantial grounds and reasons for his assertions".

According to J.F. Hewitt, the word 'Gut', means 'bull'. The Persian-English Dictionary defines Gut/Guta, as 'Great' or 'grand'. The Indian works define Jat as meaning 'King'. Pāṇini defines it as signifying a Samgha or union/federation. Jit and Gut are even today used by the Jats, as signifying "long hair", indicating the fact that they used to keep hair and beards, like the present Sikh Jats. It is not for nothing that *Deva Samhita* calls the Jats as the first rulers over the earth, whose heroic exploits and glorious history, was deliberately kept concealed. Tall and strongly built, brave and industrious, smart and handsome, unostentatious and unsophisticated, self-willed and tough, the Jats have a near physical homogeneity among themselves".* With their innate antagonism to oppression, the Jats have the principles of freedom and equality, the open country air and movements, in their very blood. Their toughness of body is symbolised in the proverb that says that, "Consider a Jat to be dead only when the thirteenth-day rites are over."

A well known proverb says that "The Jat, like a wound, is better when bound". These were clearly the result of social punishment meted out to them by the revived orthodoxy when the Jats refused formal conversion. But the traditional royal bent of mind of these people prevented them from recognising anyone, especially the renegade new converts, as superiors. There are many proverbs which reflect their attitude of equality, even with

*G.C. Dwivedi, *JIH*, 1970, p. 377.

the actual kings. It were the Jats who gave shelter to Razia Begam—the first and last Muslim lady to rule over Delhi—knowing fully well the dire consequences. Again, when a Delhi prince was fleeing for his life, a jat farmer gave him food and shelter. In gratitude, the prince revealed his identity and asked for any reward that he could give to the Jat. As the anecdote goes the Jat replied, "I do not need anything from you; but in case you need anything from me, just mention it". Again, a story goes, that a Jat was collecting water melons from his field and made two separate heaps, when Emperor Akbar, who saw this, asked for the reason. The Jat replied that the better fruits were being separated for being presented to Akbar, little knowing that he was talking to Akbar himself. Akbar then said, "the emperor has the choice of best fruits from Kabul and Samarkand; he will not accept your water melons". At this, the self-respected Jat said in his typical way, "My wish is to offer the best that I have; if still Akbar does not accept, then let him..... his sister". Greatly agitated, Akbar returned to Agra, and on the next day, when the Jat appeared with his water melons, he asked, "Well, Jat, what if I do not accept your presents ?" Fully realising the situation, the Jat took a spot decision and said, "Your Highness, the same answer as yesterday". It is not for the Jats to back out, at the expense of self-respect. Again, a proverb says that, the Jat stood on his corn heap and said to the king's elephant drivers "will you sell those little donkeys ?".

I know, the preface is no place for anecdotes, but these are necessary for understanding the Jat character. He is a loyal subject if treated well, and threats have the opposite reaction on a Jat. When the Romans threatened Alarik, the Goth, in 410 A.D. with the vast multitudes of Roman population, and its wrath against him, he gave a typical Jat reply, "Thicker the hay, easier moved".

In this work, I have limited the scope to the identification of various clans and their roots, and that too, up to the period of Arab invasions, i.e., prior to the tenth century A.D. I have not dealt with their subsequent exploits, and it is not my purpose to write their full-fledged history. It will be noticed that many vital points are reflected in entirely different aspect; and many new ideas are raised, which, it is hoped, some historians may take up and develop fully. The history of the Jats, has almost been totally

ignored. As Deguignes said about the 'Hunas', they are a nations almost ignored by history, in a similar tone S. Parkash Singh Badal, Chief Minister of Punjab, lamented in April, 1977 that the Punjabis have made history and repeatedly so, but nobody has written their history. With the exception of Y.P. Shastri and K.R. Qanungo, no other history worth the name has appeared about the Jats. With this study as the beginning, let us hope for better work and research in future. One such source of information will be the *Uighur Colophons*, and the results of Russian excavations, published in book form, as *Kara-Tepe* II and III, by V.A. Livshitz and V.G. Lukonin. I have not been able to lay my hands on these books, which are bound to give many parallel clans in Central Asia and India about 2000 years ago. If, at times, I seem to have been carried away by sentiment, then, it is hoped, this "pardonable partiality" will be excused.

Lastly, my thanks are due to Dr K.V. Sarma, Acting Director, V.V.R.I, Hoshiarpur for making available many reference books from his excellent collection, and to Mr S.L. Dogra, Librarian, V.V.R.I, Hoshiarpur and Mr H.K. Sharma, Librarian, D.A.V. College, Jullundur, for similar help and cooperation.

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B.S. Dahiya

LIST OF ABBREVIATIONS

AA	Ariana Antique
ABORI	Annals of Bhandarkar Oriental Research Institute, Poona.
AIS	Alberuni's India, by Sachau.
AIG	The Age of Imperial Guptas.
AIU	The Age of Imperial Unity.
AN&M	The Age of Nandas and Mauryas.
ASR	Archaeological Survey (of India) Reports.
ASI	Archaeological Survey of India.
ASIAR	Archaeological Survey of India Annual Reports.
Ait. Br.	Aitereya Brāhmaṇa.
AMMK	Ārya Manjuśri Mūla Kalpa (K.P. Jayaswal). In Imperial History of India.
BBKI	Brihad Bhārat Kā Itihās (2 Vol. in Hindi) by Bhagvata Datta.
Bmd. P.	Brahmāṇḍa Purāṇa.
Br.	Brāhmaṇa.
BSOAS	Bulletin of the School of Oriental and African Studies (University of London).
BRWW	Budhist Records of the Western World, by S. Beal.
CAH	Cambridge Ancient History.
CII	(or Corp. Ins. Ind.) Corpus Inscriptionum Indicarum.
CCIM	Catalogue of the Coins in the Indian Museum, Calcutta (V.A. Smith, 1906).
DKI	The Purāṇa Text of the Dynasties of Kali Age (F.E. Pargiter).
DS	Daivata Samhitā, by S.D. Satavalekar, 1943 (4 Vol. in Hindi).
DHNI	Dynastic History of North India (H.C. Ray).
EHI	Early History of India (V.A. Smith).
EHNI	Ethnic History of North India (S. Chatopadhyaya).

EB	Encyclopaedia Brittanica.
EI (or Ep. Ind.)	Epigraphica Indica.
ESM (or Eransahr)	Eransahr Nach der Geographic des Ps Moses Xorenac-i, by J. Marquart, Berlin 1901.
HC	Harshacharita by Bāṇa Bhaṭṭa.
HCIP	History and Culture of Indian People. (Majumdar and Pusalkar).
HHC	Heou Han Chau (History of later Han Dynasty by Fan ye).
HIOH	History of India as told by its Own Historians (Elliot and Dowson).
HVI	Hindi (Translation of) Vedic Index of Macdonell & Keith by Ram Kumar Rai (1962).
IA	Indian Antiquary.
IC	Indian Culture, Calcutta.
IHQ	Indian Historical Quarterly.
Invasion	Invasion of India by Alexander the Great by J.W. Mc Crindle.
ICR	Indian Coins (by Rapson, E.J.).
JA	Journal Asiatique.
JAOS	Journal of American Oriental Society.
JASB	Journal of Asiatic Society of Bengal.
JBBRAS	Journal of Bombay Branch of Royal Asiatic Society.
JBORS	Journal of Bihar and Orissa Research Society.
JIH	Journal of Indian History.
JNSI	Journal of Numismatic Society of India.
JRAS	Journal of Royal Asiatic Society.
JKI	Jāt Kshatriya Itihās (in Hindi) by Y. P. Shastri (1944).
JPASB	Journal and Proceedings of the Asiatic Society of Bengal.
KSIU	Kushan Studies in USSR (B. Gafurov & others, Calcutta 1970).
MAKI	Madhya Asia Kā Itihās (2 Vol. in Hindi by Rahula Sankrityayana).
MASI	Memoirs of Archaeological Survey of India.
MBT	Mahābhārata.
Mark.	Mārkaṇḍeya Purāṇa.
NHIP	New History of Indian People.

P.	Purāṇa.
PIHC	Proceedings of Indian History Congress.
PED	Person English Dictionary (F. Steingass) 1930 London.
PHAI	Political History of Ancient India (H. C. Ray-Chowdhary).
P&SM	Political and Social Movements in Ancient Punjab, by Buddha Prakash.
RSCE	Rise and Splendour of the Chinese Empire (by R. Grousset, London, 1952).
Rajat.	Rājatarangiṇi of Kalhaṇa, by A. Stein.
SBAW	Sitzungsberichte der Pressischen Akademie der Wissen-Schaften (Berlin).
SIH&C	Studies in Indian History and Civilisation by Buddha Prakash.
SED	A Sanskrit-English Dictionary by M. Monier-Williams (Oxford 1960).
VIJ	Vishveshvaranand Indological Journal (Hoshiarpur, Pb.).
Vāyu	Vāyu Purāṇa
VGA	The Vākāṭaka-Gupta Age.
VS	Vikrama Samvat (Era of 58 B.C.)
"Tribes & Castes"	A Glossary of the Tribes and Castes in Punjab and N.W. Frontier—compiled by A.C. Rose, (1970, Punjab Language Dept. Edn.).

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1

The Jats

Jat! The very word symbolises bravery, action and forward march! Sounding like the splash of a whip, it reflects spot decision, instant action and speedy execution of work at hand. Wielders of the sword and handlers of the plough, with equal adroitness, the brave Jats wrote their names, with arrow and the *ara*, on the soils of Asia and Europe, from Mongolia and China in the east, to Spain and England in the West, from Scandinavia and No-vogord in the North, to India, Iran, and Egypt in the south. Called Jats or Jits or Juts in India, Iran and USSR; Jats in Pakistan and Afghanistan; Jatts in Turkey and Egypt; Jotts/Zotts in Arabian countries; Jattehs by the later Mongols and Gots by Swedes and the Danes; Goths/Gots in Germany and European countries; Yueche (pronounced as Gut-ti) by the Chinese; Guti by the ancient Sumerians, Djati by the Pharaohs of Egypt, and Getae by the ancient Greeks; Jatti by Pliny and Ptolemy, and Gut, Get, Jit by many others, the Jats never changed their name, so proud are they of their ancient nomenclature; which means 'king'. Though historians in their ignorance or otherwise, gave them many other names which puzzled and baffled the students of history, the Jats called themselves nothing but Jats, or by the name of their numerous clans, such as the Nandal/Nanders, Mores, Kashvans, Bains/Tukhars, Jauhls, Mans, Kangs, Dahiyas, Ghangasas, Gills, Sibias, and so on. In names like Dahistan, Tukharistan, Jabulistan, Jutland, Sakasthan, Goraia (of the Greeks), Hyrcania, Khairizao, Mannai, Gelan, Maṇḍā (Media)—the Jats have left their marks on scattered land areas in Asia and Europe. Worshippers of the sun in the morning, the moon in the evening and the Sthanu (Śiva) in between, they built the sun temples of Multan, Mathura,

Gāndhāra and Gwalior. Their lofty monument at Peshawar (called the stupa of Kanishka) was a wonder of the world, as per Alberuni. "Born believers in blood and iron, the Hunas swooped down upon the smiling plains of Asia and Europe and carried death and devastation with them. They ascended and came like a storm, like a cloud to cover the different lands, riding upon horses, a great company and a mighty army. Their violent outburst resembled something like volcanic eruption in the history of the human race and like a veritable strain of lava they issued forth from their homelands and spread over Europe and Asia. Their fierce yells spread terror wherever they were heard and they engaged all the civilized peoples of the world in fearful cataclysmic wars."[1]

Destroyers of the Mahājanapadas in India, the Sassanid empire in Iran, the Roman Empire in Rome and the Holy lands of Khalifs and Byzantine—there is no battle worth its name in the world history where the Jat blood did not irrigate the mother earth. According to the Greek historian, Herodotus and others, there was no nation in the world equal to the Jats in bravery provided they had unity !

Builders of Van, Ecbatana, Musasir, Delhi and other cities; builders of the Guti empire, overlords of Sumer, Babylon, Akkad and Lagash; destroyers of Assyria and Nineveh, their first historic ruling clans were the Virk, More, Ven, Man, Maṇdā and Dahiya. Expert agriculturists, they were the first to build canals from Armenia to Archosia, under their Ven and Kang clans. The hanging gardens of Babylonia were created by a Nazzar (Nebu Chad Nezar) for his wife, Amithia, a Madra lady. The official Indian era, the Śaka era, as well as the popular Vikram era, are directly or indirectly connected with the Jats. Under their More, Kasuan, Dharan and Bains (or Virk) clans, they gave India the only four centralized stable governments, in the historical period, prior to the Arabs. Under Yaudheyas, Sibiās, Khāks, Salkalāns, Mālavas—they become the harbingers of republicanism in India.

According to Hewitt, "The Getae of the Balkans are said by Herodotus to be the bravest and most just of the Thracians.

1. Upendra Thakur, *The Hunas in India.*

These Thracian Getae, must, as a northern race of individual proprietors, have held their lands on the tenure existing in the Jat villages and these Indian Jats or Getae, have not degenerated from the military prowess of their forefathers, for the Jats who have' become Sikhs, in the Punjab, are known as some of the best and most reliable Indian soldiers."[2]

With their irresistible might, they earned the name 'Massa Getae' from the ancient Greeks, and Ta-Yue-che from the Chinese — both words meaning "the great Jats". Massa in Pehlavi language means 'Great' and the Chinese word 'Ta' also means 'Great'. The destroyers of Cyrus the Great, the scourge of Chinese Han emperors, who were forced to build the Great wall in order to escape them, they lived but a simple, down-to-earth, practical life. Inseparable from their horses, riding them awake and asleep, the first bowmen to shoot accurately from the horsebacks, they defeated Tamerlane the Great (Taimur Lung) whom they forced to become the "adviser" of their crown Prince, Khoja Oghlan—A Jat from the Ojhlān clan. Born rulers, haters of dependence, quick-tempered, an odd mixture of happy-go-lucky and the sanguinary talents, they adopted but Royal names—all their clan names mean, 'royal', 'prince', 'head', 'high' or 'chief'. Breathing war and battle every moment of their life, they had no time to mourn their dead. They deliberately hid and covered the graves of their kings so that nobody could know their burial place and it was for this purpose that they sometimes killed the gravediggers and made rivers flow over the sacred graves of their kings. Like the Great Pāṇḍava, Prince Bhīma (who vowed to drink the blood of Duśāsana and did so), they vowed to drink blood from cups made out of their enemies' shulls, and to be constantly reminded of their vows, they mixed their own blood with the blood of their dead. Most secular and open-minded people in the world, their lack of religious fanaticism is reflected in their easy adoption of Mithraism, Zoroastrianism, Buddhism, Hinduism, Islam, Sikhism, and Christianity. Their coins, too reflect the symbols of practically all these religions of the world. From Ashtavegu to Attila to Akun to Ellok, from Balameer to Basana, from Maodun to Mihirkula, from Hapthal Kaṭāriyā to

2. F. Hewitt, *The Ruling Races of Pre-Historic Times*, p. 482.

Toramāṇa Jauhla, from Ghangas to Kaśavān—the history of Asia and Europe is replete with names of Jat emperors and their clans.

Different Nomenclatures of the Jats

Eyebrows might rise and suspicions might stand out signifying that we are putting together different races under one head,—the Śakas, the Kuṣāṇas, the Hunas, the Kidarites, the Khionites, the Tukhars. were all different races and all of them cannot be called Jats. History, of course, has so far treated them as different, though sometimes they were identified as neighbours of each other in the vast Asian plains. The answer to these questions is simple and it is just this—Though their race was one and the same, i.e., Jats, many of these dynasties took the name of their clans when they established empires and it is the names of their clans which were known to the historians, e.g., the Māṇḍa, Kuṣāṇas, the Kidarites, the Tukhars, etc. The plains of Asia have been successively given the name of one or the other Jat clan. When their Manḍa clan, under Ashtavegu, united these vast plains under one administration, then these plains were called, the Manḍa Empire (the term "Median Empire" is a misnomer, as is well-known).

When large areas were under the Dahiya clan, then it got the name Dahistan, Dahia, etc. When the Kaṣavān clan was predominant, the Asian plains were called the "Kuśāṇa Empire". It were the Jat clans who gave to history such names as Ghangas, Gorāyā, Tukhar, Kitār, etc. Under the supremacy of the Tur clan, the vast area was named Turkistan, and when they were replaced by the Tatrān clan the same land man was called 'Tatari'. Finally when no single clan was predominant, their lands were called the nation of the Jats—whether Massa great or little Jats, it does not matter. Their one and only name is Jāṭ (Jat) and they were, at the dawn of history, living in the plains of Central Asia from Mongolia in the east to Scythia in the west. Herodotus the Greek historian mentions that the Getae were living in the western side of the Caspian Sea, whereas the Chinese sources[3] mention that they were living in outer Mongolia, and the modern Kansu province of China.

3. *Ssu-Ma-Chien*—Sse-Ki (Historical Records) completed before 91 B.C.

The word is Jutta (जट्ट) in singular and Jutte (जट्टे) in plural. Like the people themselves, this word has come from the Aryan or Indo-European languages. In the Chinese and certain European languages, it is written with the initial 'G' instead of 'J'. This is due to, what the philologists call, "Grimm's law of Variation",—the same law which changes Sanskrit 'S' into Persian 'H'; The German 'F', into Latin 'P'; the Sanskrit 'H' (in Hansa) into German 'G' (in Gans, i.e., Goose). That is why the Chinese mention these people as *Guttia*, the Greeks refer to them as Getae, to the Germans they are known as *Got*/Goth; but the Danes in Denmark, retain it in the form of Jute and call their land as Jutland. The word *Jute* is also shown as such in Oxford English Dictionary, which defines it as a Germanic tribe which repeatedly attacked Britain in the fifth/sixth centuries A.D. It was under the German form of their name Got or Gut, that they established the so-called "Gupta Empire" in India. Because most of their kings had taken names ending with 'Gupta', this was mistaken by the historians as a surname and not as personal name of which it was a part. Otherwise, they proudly proclaimed their Jāṭ race, by their royal seals, which say 'Gutasya', i.e., "of the Got". When Chandragupta II, Vikramaditya, married his daughter to Vākāṭaka prince, he gave his clan name as "Dhāraṇa" which is a Jat clan existing even today. According to the Junagarh inscription of Skandagupta himself, the word 'Gupta' is a title, meaning "Military Governor" or Senāpati.[4] We find the form 'Git' nearer home again, in the name of the city of Kashmir, viz., Gil/git. Its old form is 'Gilligitta", i.e. the Gill Jats. Buddha Prakash mentions a Sanskrit inscription of seventh century A.D. of king Poṭal Deva Sāhi, whose minister Makara Simha is called a Sarāmgha of Gilligitta. Here Poṭal as well as Sarāmgha, are names of Jat clans called Poṭal (iyā) and Sarānha, respectively. The difference between Sarāmgha and Sarānha is the same as between "Singh" and Simha—a matter of form of writing the spoken word. This word meaning a Lion, is written by Biharis as "Sinha" but it is written by others as 'Singh'. By writing the name as

4. Buddha Prakash, *Studies in Ancient Indian History and Civilisation*, p. 405.
5. *ibid.*, p. 357.

Sarānha, the Jats give its correct pronunciation. Now let us see how, त् (t) of Gitta (गित्त) becomes 'ट्' (T) of Giṭṭa (गिट्ट). This change of dental surd into a cerebral is very common in Prākrit language. Everybody knows how Pattan (पत्तन) becomes Paṭṭan (पट्टन), in the name Anhillapaṭṭan. Grammarian Vararuchi in his *Prākṛtaprakāśa*, formulated a special rule for the change of त् (t) into ट् (ṭ) (III, 23). Hemachandra also gives examples of this change of dental into a cerebral, viz., Tagara→Ṭagara, Trasara →Ṭasara, ṭuvara→tuvara.[6] It is this manner that Jāt becomes Jāṭ (जात→जाट). Evidently, Gilgit has not been affected by this change.

Their Origin

The word Jāṭ is probably derived from the Sanskrit word '*Yoddhā*' (meaning, fighter). Even now, there are many Jats having the name Jodhā, as well as Godhā, both derived from the word 'Yoddhā'. The derivation of Jat and Got is similar. It is them that Pāṇini called "Ayudhjivī" (professional fighters). These people called 'Yoddhās' are mentioned in the Mahābhārata, alongwith Bodhās.[7] That is why the Chinese write the name as Yetha, as well as Yeta. Though this was the only name of these majestic people, history also knows them by their various clan names. That is why the great empire of Ashtavegu, in the seventh/sixth century B.C. was called Maṇḍā Empire, which was wrongly and erroneously called the Median Empire, as we shall subsequently show, and as proved by Prof. Sayce in his *Ancient Empires of the East*, after his findings of written records, during the excavations of the monuments of Nabonidus and Cyrus. Now, Maṇḍā is one of the clans of Jats, and the people of this clan still exist in India and call themselves Maṇḍā Jats. A similar thing happened with the Jauhla Jats, the clan people of Toramāṇa and Mihiragula. Historians are baffled by these names. They need not be. They have only to see around them to feel convinced that Toramāṇa and Mihiragula, as far as they could, correctly wrote their clan name as Jauvla on their numerous coins. Our remarks about the Maṇḍā Empire, are further supported by *Agni Purāṇa*, which mentions the country of a people called

6. *ibid.*, p. 259.
7. *Mahābhārata*, ii, 14-26.

Māṇḍaviya in the north-west of India—a direction exactly tallying with the situation of "Manḍā empire", its capital at Ecbatana, modern Hamadan (Iran). It is gratifying to note that the Manḍās are mentioned alongwith Tāls, Hālās, and Tukhars.[8] All these four clans of the Jats still exist and are called, the Manḍās the Tāhlāns, the Hālās, and the Tukhars respectively. It is important to note that the suffixes —an, ya, wat, etc., are used for derivatives, e.g., Yaudheya, from Yodhā, Dahiyā from Daḥi, Guliyā from Gul, Tāhlān from Tāhla/Tāla. Now we come to the famous Bhitari Pillar inscription of Emperor Skandagupta. This inscription is unfortunately not dated, but it is generally taken that its date is, roughly, 455/467 A.D. According to this inscription, the "Gupta Empire" was attacked at this time by some people, read as 'Puśyamitras', who greatly harassed the "Guptas", so much so that the Emperor had to sleep on the bare earth, as the "Gupta's" dynasty was threatened with extinction (विलुप्ताम् वंशलक्ष्मी, विचलित कुललक्ष्मी). In the inscription, the word 'Puśya' is not clear at all, and recently, a number of scholars have challenged this reading.[9] H.K. Divakar, supported by A.L. Basham, has shown that the word is 'Yudhya' and not 'Puśya'.[10] But the difficulty is that the word is "Yudhya mitrāṅścha'—the existence of the letter "Cha" (च), meaning "*and*", *presupposes more than one enemy.* Therefore, the meaning of the word is "Yudhyas and friends". It denotes the so-called "white Hunas" and the sister tribes. It is significant, and well known, that the Jats were attacking central India, alongwith the Pehlavis and the so-called Kidarites or 'white Hunas". There were three distinct aggressors joining hands together. Buddha Prakash takes them to be the Kuṣāṇas, the Pehlavas and the Hunas[11]. Tibetan historian, Buston, in his *History of Buddhist Doctrine*, cites an Indian authority to support that the attack was by the Pahliks (Pahlavas), the Sakunas and the Yavanas. K.P. Jayaswal correctly states that Yavanas is a mistake for 'Yaunas'—a name of the Hunas. But

8. *Indian Historical Quarterly*, Vol. IX, p. 476, quoted by Dr. S. B. Chowdhri, in "Ethnic Settlements in Ancient India".
9. *Indian Historical Quarterly*, 1961.
10. *ABORI*, 1920, pp. 99 ff.
11. op. cit., p. 374.

Jayaswal does not go further to find out that "Yaunas" is in fact a Sanskritised form of Jauṇas, i.e., the Jauṇa clan of the Jats. The Pahlavas are of course the modern Pahlavis. Emperor Reza Shah of Iran, is a Pahlavi and takes the title 'Aryamehr', i.e., "The Sun of the Aryans". At this point let us go back to the Greek mythology, according to which one of the two sons of Scytha, was called Pala, whose descendants were called Palians. This word Palian is derived from Pala and means "the descendants of Pala". But this is a derivation in English, which is a European language. In Indian, Sanskrit and Iranian languages, the derivative from Pala will be Pallava or Pahlava (QED). Obviously, therefore, the Bhitari inscription refers to Skanda Gupta's war with them and not with any 'Puśyamitras'. It is significant that, immediately before and after this period, there is no mention of the existence of any powerful Puśyamitra clan in Indian history. It is improbable that an unknown people, called, Puśyamitras, should, overnight, be born, gather sufficient power and attack the "Guptas" in their own heartland. Thus, this inscription is one of the earliest references to the Yoddhās, i.e., Jats, by their collective designation by Skandagupta, sometimes probably in 455 to 467 A.D. In another portion of the inscription they are referred to as 'Hunas', by whose arrival in the battlefield, the very earth shivered.[12] हुणैरस्य समागतस्य समरे दोर्भ्याम् धरा कम्पिता). Therefore, the word is Juṭṭa (जट्ट) singular and Jaṭṭān, Juṭṭé (जट्टान जट्टे,) plural. The lines of two important songs, most popular among the Punjabi Jats are given below in further support of the argument.

(1) "*Pugrī Sambhāl Jaṭṭā*".
[Take care of your turban (honour), O Jāṭ!]

(2) "*O Jaṭṭā, Āyi Baisākhī*".
(The festival of Baisakhi has come, O Jāṭ !)

In both these songs, the word is Juṭṭā. Its feminine is Jaṭṭi (singular) and Jaṭṭiyan (plural). Yet another folk song reads:

"Main Mājhe di Jaṭṭi, Gulābū Nikā Jihā".
(I am a Jaṭṭi from Mājhā area, my love is small statured).

12. D. C. Sircar, *Select Inscriptions*, Vol. I p. 312 ff.

In the next chapter we will try to show that the Kidarites and the so-called Haphthalite kings like Kunga, etc. took the names of their clans and it was by their clanish names that they were known in history. This does not mean that they were not Jāṭs because all these clans are still found to be very much in existence among the Jāṭs in India. We have collected the clan names of Jāṭs only from the Indian states of Punjab, Haryana, Rajasthan, Uttar Pradesh, Madhya Pradesh. It is possible, nay, it is proved beyond doubt that many of these clan names are also existing even now in the populations of Soviet Central Asia, Afghanistan, Pakistan, Iran, Turkey, Iraq, Germany, England and other European nations. The names like Māngat, Chavān, Mānn, Gill, Manḍer, More, Bhuller, Dhillon and the like appear in western newspapers off and on. Regarding the Scythians (or Śakas as they were known in India and Iran), the Greek historians connect them with the mythological figures of their history. The exact story given by the ancient classical writers is something like this— Hercules, the great hero of mythology, once lost his mares. In his search for the mares, he found them in a cave where there was a female nymph with a human body whose lower part was that of a snake. She admitted having his mares and promised to return them if Hercules satisfied her carnal desires. Her wish was fulfilled and the mares were released. The strange female then asked as to what she should do with the child to be born to her. At this, Hercules is supposed to have given a bow to that nymph, with these directions, "keep this bow and if it is a boy, then let him try this heavy bow. If he is able to bend it, then keep him with you in the country of which you are the queen; and if he is not, then turn him out as worthless." It is stated that three boys, named Agathyrsus, Gelnus and Scytha were born to her in due course and only one of them, namely, Scytha, was able to fulfil the condition of his father. "It is from Scytha that the Scythian race of Getae has sprung up". A similar story is mentioned by another Greek writer Diodorus: "A virgin sprang from the earth (cf. Indian Sītā) with the lower half of her body being that of a snake. She gave birth to a boy, Scytha by Jupiter. Scythian race sprang from him and took his name. He had two sons, Napas and Palas, who divided the kingdom into two parts. The people of one part were called Palian and that of the other, Napian. They conquered

countries far and wide, up to Nile and Caspian. The origin of Massa Getae was from them. Their women were also brave like men and were called Amazons. The well-known Persian King Cyrus, invaded that Scythian Queen. He was defeated and slain."

As we are dealing with mythology, we might as well have one more story. There is, in India, though not-a-very-old story, according to which the Jats were born from the Jaṭās (hair) of Lord Śiva. According to Rāmāyaṇa, the Śakas, the Pehlavas, the Yavanas were created from the tail of the holy cow—Kāmadhenu. Though, there is a Jat clan, called Nasir, and the late President Gamal Abdul Nasir of Egypt of the river Nile, is well-known, the historical worth of these stories is anybody's guess. But these stories do show that the ancient Greeks and the Indians, were impressed by the bravery of the Jats and their pundits were obliged to use their fertile brains to manufacture mythical stories about them.

The Version of the Puranas

The Purāṇas give a concise but connected version of the vicissitudes of the Jats, referred to as Jats or Sujāts, the descendants of Nahusha, through Yayāti, Yadu, etc. Nahusha was the mighty king of Asia, who sat on the throne of 'Indra'. Nahusha had six valiant sons, of whom Yayāti was most important and succeeded the throne. Yayāti married twice, his first wife was Devayāni, daughter of Śukrāchārya, the priest of the Asuras (असुरयाजिक). Yadu and Turvasu were born from her, and these two sons gave birth to the Yādavas and the Yaunas (Yavanas). Yayāti's second wife was called Śarmiṣṭhā, daughter of King Vṛishaparva under whom Śukrāchārya served as the chief priest. From this marriage, Yayāti got three sons, viz., Druhyu, Anu and Puru.

The Aryans at that time lived in Central Asia and their land was called "Ailāvart" (from which the Ailāwat Jat are named). Yayāti himself was called an 'Aila'. They had however spread up to the Yamuna river, and it was in the Punjab that the most famous and important "war of ten kings" was fought in the vicinity of Ravi, Chenab and the Yamuna. In this war, king Sudāsa was on one side and the five brothers—Yadu, Turvasu, Druhya, Anu and Puru, alongwith five other tribes, Pakhtas (modern Pakhtoons)

being one of them, were on the other side. The dispute was about Ravi waters and in the war that followed, Sudāsa was victorious. At least three of the brothers, including Druhyu, were killed or drowend in the river. Indra, who had been restored to the throne, was in the beginning, with the five brothers. The hymns of 'Ṛigveda' mention as follows:

(i) "We invite Turvasu, Yadu and Ugradeva, alongwith Agni, the suppressor of Dasyus."

(ii) "Indra ! you have protected Narya, Turvasu and Yadu—".

(iii) "Indra and Agni ! you have done maṅgala (favour) to Turvasu, and Yadu".

(iv) "Indra and Agni, if you are living among the Turvasus, Druhyus, Anus and Purus, then, you two, givers of wanted things, please come and drink the sanctified Soma". (अभिषुत सोमपान)

But later on, Indra changed sides and joined the Sudāsa camp.

"(Indra) you have drowned in water, persons named Shruta, Kavasha, Vriddha, and Druhyu. You are treated as friend, you have become friend".

"Indra and Varuṇa ! please kill the Dasyus and Vritra and Aryan-enemies of Sudāsa; and please come for the protection of King Sudāsa".

This "defection" of Indra, seems to be the main cause of the defeat of the Ailas, the old name of the Aryans.

But the consequences of this war were far reaching. The Yadus crossed the Vindhyan mountains to the south, and founded Vidarbha. Lord Krishna refers to this episode, when in the *Mahābhārata*, he says that the Yadus are eager to return to their old home, Madhya deśa, the area of Ganga-Yamuna. The Druhyus and others, crossed over to the "west" where they founded a new kingdoms. Even under the division of the Empire by Yayāti, the Druhyus got the west (Vāyu, Padma, Hari, and Brahma Purāṇa); the Yadus got the south-west, the Anus got the North. So it is in the north and the western parts of central Asia and Sapta Sindhu, that we find them. Of course, many Yadus, too, must have gone to the west, for we find that one of the four sons of Yadu, was named Kroshṭi, after whom, most probably, the Khāroṣṭthi script of Aśoka Maurya times is named. In this line

of the southern Yadus, there was born, king Kārttavīrya Arjun, who is supposed to have imprisoned Rāvaṇa and fought with Parashu Rāma. According to *Bhagvata Purāṇa* one of his hundred sons, was Urjjita and another was Jayadhwaja, king of Avanti, whose son was Tālajangha, whose sons were called Tālajanghas after him.

Now let us see what Wilson has to say in his commentary on Vishṇu Purāṇa.[13]

"The text takes no notice of some collateral tribes, which appear to merit remark. Most of the other authorities in mentioning the sons of Jayadhwaja observe that from them came the five great divisions of the Haihaya tribe. These, according to the *Vayu* were the T'alajanghas, Vitihotras, Āvantyas, Tundikeras, and Jatas. The *Matsya* and *Agni* omit the first, and substitutes Bhojas, and the latter are included in the list in the *Brahma, Padma, Linga,* and *Hari purāṇas.* For Jatas the reading is Sanjatas or Sujatas. The *Brahma purāṇa* has also Bhāratas, who, as well as the Sujātas, are not commonly specified, it is said, 'from their great number. They are in all probability invented by the compiler out of the names of the text, Bharata and Sujàti.' The situation of these tribes is central India, for the capital of the Tālajanghas was Mahishmati or Chuli-Maheśwar, still called, according to Tod, Sahasrabāhu-ki-basti, 'the village of the thousand-armed;' that is, of Kàrttavīryya.[14] The Tundikeras and Vitihotras are placed in the geographical lists behind the Vindhyan mountains, and the termination—kaira is common in the valley of the Narmada, as Bairkaira, etc., or we may have Tundikera abbreviated, as Tundari on the Tāpti. The Āvantyas were in Ujjayin, and the Bhojas were in the neighbourhood probably of Dhār in Mālwa. These tribes must have preceded, then, the Rajput tribes, by whom these countries are now occupied, or Rahtores, Chauhans, Pawars, Gehlotes and the rest. There are still some vestiges of them, and a tribe of Haihayas still exists, at the top of the valley of Sohagpur in Baghel-khand, awareof their ancient lineage, and though few in number, celebrated for their valour.[15] The scope of the traditions regarding them, especially of their overrunning the country, alongwith Śakas and other

13. H. Wilson, *Ariana Antiqua,* 1841, p. 335, note 20.
14. Col. Tod, *Annals and Antiquities of Rajasthan,* 139.
15. *ibid.*

foreign tribes, in the reign preceding that of Sagara[16] indicates their foreign origin also; and if we might trust to verbal resemblances, we might suspect that the Hayas and Haihayas of the Hindus had some connexion with the Hia, Hoiei-ke, Hoiei-hu, and similarly denominated Hun or Turk tribes, who make a figure in Chinese history.[17] At the same time it is to be observed that these tribes do not make their appearance until some centuries after the Christian era, and the scene of their first exploits is far from the frontiers of India : the coincidence of appellation may be therefore merely accidental. In the word Haya, which properly means 'a horse', it is not impossible, however, that we have a confirmatory evidence of the Scythian origin of the Haihayas, as Tod supposed; although we cannot with him imagine the word 'horse' itself is derived from haya.[18]''

Here, there seems to be references to at least two Jat tribes, viz., the Tāls and the Thanḍis in the words Tālajanghās and Tunḍikaras. And even the word Jat is connected with Sujāta, son of Bharata. But, as noticed by Wilson himself, these were "in all probability invented by the compiler out of the names of the text." Further, Wilson says that these tribes preceded, i.e., came earlier then the Rajput tribes, of Rāṭhores, Chauhāns, Pawārs, Gehlots, etc. But Wilson, perhaps did not known that all these later four are Jat tribes, and were later called Rajputs, perhaps because these clans were ruling at the time, hence the term, Rajput or Rajaputra, i.e., "the sons kings". Its origin was the Pehlavi word "Vispuhr" meaning "the son of king". The term Rajput is a literal translation into Sanskrit of the Pehlavi designation "Vispuhr". Incidentally, the second most important title, viz., the "Sardar" adopted by the Sikh Jats and the people of Gujarat is also of Iranian origin; there it was called "Shahrdar" being owner of city and big landlord. These Iranian Shahrdars and Vispuhrs, revolted in 309 A.D. after the death of Emperor Hermizd. They were all Jats and after their arrival in India they kept their old names in translated/modified forms of Rajaputras and Sardars. The very word Hindu is not of

16. *ibid.*, Bk. IV, Chapter III.
17. Des Guignes, *Histoire des Huns*, I7, 55, 231. & II. 253, c.
18. op. cit., 1, 76.

Indian or Sanskrit origin but is the Iranian name of River Sindhu. People living on the east of Sindhu were called Hindus.

Wilson duly mentions their foreign origin as the people who overran India, alongwith Śakas and other tribes. He is fully justified in identifying the Indian Haihayas with the central Asian people called by the Chinese as 'Hia'. The word 'Haya' meaning a "horse" is not the only word having that meaning. Many other Jat tribes have names which were, due to their long and intimate association with the horse, taken as synonyms for 'horse'. For example, the names Tur, Turk, Takhar/Tokhar, etc., all mean 'horse' just as Damaska means silk and China means pottery. Incidentally, it were the traders under Kuṣāṇa Jats who introduced glassware and pottery in China in the fifth century A.D., when these traders reached the Chinese court of Tai-wee (424-451 A.D.) and informed the Chinese that the Ta-yue-chi (Great Jats) under Ki-to-lo (Kidar, their king) had occupied Peshawar, Gandhāra, etc.[19]

Other Versions of Origin

Yāska (4/5th century B.C.), in his *Nirukta* (Science of Etymology) mentions a term, Jāṭyah Jāṭṇāraḥ (जाट्य जाटणारः). This is found in the very first chapter, and seems to describe the Jats as having long Jaṭās (hair). Although the exact significance of this phrase is not known, we know that the ancient Scythians did have long hair and beards, as is clear from excavations in Crimea and other places.

As already stated the word seems to have been derived from two different forms, namely Gut and Get. From the first the changes were into Goth, Got, Gott/Jut and from the latter, the changes were Get, Git, Jit, Jat. As regards their antiquity, the Chinese annals, speaking about the so-called barbarians living to the north of China, state that they were divided into three main groups—the Rung, the Di and the Hunyu. The first term is one of general application and was a common designation for a great number of different people[20] of which the Di and the Hunyu were very closely interrelated and belonged to the same ethnic group.

19. Paul Peliot, op. cit., pp. 42-43.
20. A. Stein, quoted by Upendra Thakur in *The Huns of India*, p. 35,

Here the people called Di have to be identified with the Iranian Dahi and the Greek Dahao. 'It were these people who are commonly believed to have been the first founders of the Great Huna Empire. The history of these people goes back to 2600 B.C. or even earlier, according to the Chinese chronicles'.[21]

Interestingly enough P. Sykes mentions a kingdom of 'Guti' lying to the east of Lesser Zab.[22] They are mentioned as barbarians who subjugated the north and south Babylonia and Elam itself, the rulers of which were subject to the Guti overlords. They are shown as vigorous, mountain people and are called semitic, obviously erroneously. Their king is named as Tirikan and they were ruling the western Asia before 2500 B.C. De Morgan believes that the Manḍas occupied Western Iranian Plateau in 2000 B.C., and Bactria was occupied in 2500 B.C.[23] P. Sykes says that the Virks (Hyrcanians) were following closely behind.[24] It does not seem to be a mere coincidence that the history of the 'DI' and the Huna clans of the Guti goes back to 2600 B.C. and the people, called Guti, had actually occupied Babylonia, Sumer, etc. at that very point of time. It is worth remembering that the so-called Hunas and, of course, the Dahae, were called Jats, at least, later on, and a form of this word was Gut, as already explained (Chinese Gutti). On account of a slight difference, these people were called Goths/Gots in Germany and Europe and as already shown, this form of their name appears in India too, at least in the name of the city of Gilgit whose formal form is given in Indian works as Gilligitta, i.e., city of Gill Jats. Many Indian inscriptions, too, have "Guti-Putras", i.e., son of the Jats. It is on account of this factor that so many clan names are common in India, central Asia and Europe. The historians found different clans ruling at different time and forgetting that these people were the same, they tried to account for their differences. That is why[25] Dr. Benadasky found that the Allans and Antas are one. They are the Ailas and the Āntals at present. Similarly Procipius found that the Sakarava and the Antai are one. The former are now called Sikarvārs. Sten Konow

21. op. cit., p. 35.
22. P. Sykes, *The History of Persia*, Vol. 1, p. 69.
23. De Morgan, *Et Unde*...., p. 314.
24. op. cit, p. 98.
25. *MAKI*, p. 101.

states that the Kuṣāṇas were in reality Śakas.[26] In fact, all these clans belonged to the same Jat race from remote antiquity !

J.F. Hewitt defines the word, 'Gut', as meaning 'bull', and opines that these people, the Guti, "were the first conquering swarm of the great building race of the Goths, the Getes of Herodotus and the Jats of India".[27] The *Age of Nandas and Mauryas* gives a non-Aryan word of unknown origin, as 'Ghoṭa' meaning 'horse'. Except its connection with horse, the origin and etymology of this word is not clear. But *Ashtādhyāyī* (5th century B.C.) gives a root (परस्मैपदीधातु) under Bhavādigaṇa, as "Jaṭa Jhaṭa Sanghāteh" (जट झट संघाते:), meaning that the word Jaṭ/ Jhaṭ is used for a federal Union or Sangha (league). Therefore, the federation or league of various clans, into or by which, the scattered forces are united, is called Jat.

Many other writers trace the origin of these people in different ways. The typical Brahmana theory is that at the time when the earth was denuded of the Kśatriyas by Parśurāma, who destroyed all of them, not once but 21 times, the Kśatriya ladies went to the Brahmanas for continuing their race. The people born from their Jaṭhar (womb) in this manner were called Jaṭhars. i.e., Jats. This theory propounded by Pt. Angad Shastri is patently absurd. First of all, this earth was never without the Kśatriyas. Even the so-called Parśurāma,[28] had to bow before Rāma and Laxman—Kśatriyas of Ayodhya, and surrendered his arms.[28] On the other hand, the Kśatriyas were never extinct and in particular the Yadus or their branch the Haihayas, were never without a continuous line of successors as per the Purāṇas and other authorities. Contrary to this theory I am told that the Jaṭhar are still existing as Brahmanas and not Jat

26. *IHQ*, Vol. XIV, p. 148.
27. J. F. Hewitt, op. cit., p. XXIX.
28. op. cit., p. 319.
28a. Referring to this incident, D.D. Kosambi says "This is merely overcompensation in poetic imagination for the reverse phenomenon, slaughter of the ancestors of the Brahmins by the warriors". ("The Study of Indian Tradition", *Indica*, 1953, Silver Jubilee Issue, p. 212).

in Maharashtra area. The Jats never stooped to claim Brāhmaṇa status or origin.[29]

Some other scholars trace the origin of the Jats to the Yadu race of Lord Krishna. It is stated that Krishna was born in the 38th generation of King Yaṭa and after his name the Jadus were called Jaṭs or Yaṭs. The third theory is that the word Jat is a different form of the word Yadu itself. Yadu, they say was changed into Jadu and from the latter it was further changed into Jaṭ. Yet another writer believes that during the time of Lord Krishna, the Yadu clan was divided into two sections, one democratic and the other believing in kingship. The faction under Krishna, believing in democracy, was known as Gyāti, or *Jnāti* from which the word Jat has been derived. The Purāṇic tale of the origin of Jaṭs from Sujāta—a Yadu—has already been mentioned.

As to this last theory, historically there was no such faction or division of the Yadus as Gyāti/*Jnāti*. The two factions of the Yadus were called Andhaka and Vṛishṇi. Again it is impossible to get the word Jat from Gyāti or *Jnāti*. Regarding the other connections of the Jats with the Jadus, there are in fact certain traditions of the migration of the Yadus outside India after the Mahabhārata war. But so are the traditions of the migration of the Anus, Purus, Druhyus, etc., sons of Yayāti after the battle of the ten kings in the *Ṛig Veda*. Indeed, many stray pieces of evidence of typical Indian culture, names, and also people, are found in the pre-historical and historical period not only in Khotan (Chinese Turkistan) but also in Turkey and Northern parts of Greece. The Bhrigians or Phrygians are supposed to be the Indian Bhrigus. These pieces of scattered evidence may corroborate the theory of Indian migration, but the evidence is not at all conclusive and, till further evidence comes up, one has to take it that these people came to India from the Northern and Central parts of the Asian mainland.

Yet another theory maintains that at the Rājasūya sacrifice, Yudhiṣṭhira was given (Jyeṣṭha), the highest or eldest position. His descendants are therefore, called Jyeṣṭha or elders, i.e. Jats.

29. About the Brahmin origins, the same authority states, "Certainly the early development of Sanskrit grammar as a systematised logical study would indicate the presence among Brahmins of an intelligent, cultured section to whom Sanskrit was a foreign language." (*ibid.*, p. 213).

This also is a theory without any other evidence to support it, although we are struck with the bloody oaths of Draupadī and Bhīma, as well as the polyandry and Niyoga systems of Pāṇḍavas of Mahābhārata.

In all these ideas, that of the *Aṣṭādhyāyi* grammar seems to be nearest to acceptable truth. This is supported by the fact that almost all these tribes (scattered forces) were professional warriors, and many of them were given the epithet of Vrātya, i.e. foreigners. Whatever the origin of the word, there was definitely a Jat federation of ruling clans, during the time of Pāṇini, Patañjali, etc. That is why, practically all the ancient Indian ruling families were from this race. The Maṇḍas, Mauryas (Mores), the Pauras (Pors), the Kangs, the Variks, the Balhārā, the Kaśvāns the Dhāraṇs, etc. were all from this Jat federation. When the *Purāṇas* say that there were seven Abhīras, (Ahīrs), ten *Gardhabas* (Khars), sixteen or eighteen Śaka (Kāngs), fourteen Tushāras (Tukhars or Tusirs), thirteen Muṇḍas, eleven *Maunas* (Maans) and eleven Puras (Pors)—all ruling India for about 1,300 years, they are merely mentioning the various Jat clans. But something must have happened in the 6th or 7th century A.D., during the course of the revival of the orthodox Brahmanism, which made these people *persona non grata* with the new orthodoxy. That is why, when the *Purāṇas* were revised, their historical details and even their names were removed therefrom. It is perhaps to this state of affairs that *Devasaṁhitā* refers, when it records that, "nobody has published the truth about the origin and activities of the Jat race. These Jats are most powerful, extremely brave and fierce fighters. These people are like the gods in their firm vows; and among all the Kśatriyas, these Jats were the first rulers of the earth. These people were born from the daughters of Dakśa Prajāpati. Their history is extremely chequered and astonishing. Their brilliant past destroys the false pride of the Brāhmaṇas and the Devas. That is why the *Purāṇas* have kept their history secret or hidden."[30]

श्रृणुदेवि जगद्वन्देसत्यं सत्यं वदामिते ।
जट्टानां जन्मकर्माणि यत्न पूर्व प्रकाशितम् ।।
महाबला, महावीर्या महासत्व पराक्रमा ।
सर्वाग्रे क्षौत्रिया जट्टा देवकल्पा दृढ़ व्रता: ।।

30. *JKI*, p. 41,

सृष्टेरादौमहामायेवीरभद्रस्यशक्तिः ।
कन्यानोहि दक्षस्यगर्भे जाता जट्टा महेश्वरी ॥
गर्व खर्वोत्र विप्राणां देवानां चमहेश्वरी ।
विचित्र विस्मयं सत्य पौराणिकै संगोपितम् ॥

The *Mārkaṇḍeya Purāṇa* describes the birth of Revanta, son of Sūrya (the sun god), out of his union with his consort *Saṁjnā*, in the shape of a mare, in the *Uttar-kuru* region. This Sūrya Putra was born "holding a sword and a bow, clad in armour, riding on horse back, and carrying arrows and a quiver."[31] Again Karṇa, the *Mahābhārata* hero, and another son of the sun god, was born with the *Kavacha* (armour) and *Kuṇḍala* (earrings), which made him invincible.[32]

These two incidents, given in a fable form, accurately describe, and cover all the characteristics of a central Asian Jat ! He is a sun worshipper, and so the sun (Surya), is his father. He is born with an armour on his body, so he is a fighter *par excellence* ! He is born with his own horse, so he is a horse rider without parallel ! He has the sword and bow, his normal inseparable weapons. He has his *udichya veśa* (northern dress) and wears *Kuṇḍala* (earrings for male; *murki* in Jat language). And lastly he is born in *Uttar-kuru* (Siberia) area of Jambudvīpa, his original homeland ! These two texts from the *Mārkaṇḍeya Purāṇa* and *Devasaṁhitā*, apparently touch the very core of truth !

Their original home—the Oxus valley—is mentioned in the *Vāyu Purāṇa* (47, 44) and also in the *Matsya Purāṇa*, (121, 45) :
सान्ध्रान् स्तुरवारान् लम्पकान् पल्लवान् दरदान्छकान्
एताञ्जनपदाञ्चक्षु प्लावयन्ती गतोदधिम्

The Chaksu or Oxus river goes to the sea after irrigating the lands of the Sandhrāns (Jats), Tukhāras (Takhar Jats), Lampākas (Lāmbā Jats), Pahlavas (Pehlavi-Iranians) Daradas (of Kashmir) and Chhakāns (Chhakāra Jats). Illustrations in brackets show the present identifications of these central Asian people. Their long distance travels and migrations on horseback, are reflected in the *Mahābhārata*[33] which mentions that the Śakas, the Tukhāras, the

31. E. E. Pargiter's translation, p. 575,
32. *MBT*, III. 307, 4-5.
33. *ibid.*, 2, 26, 47.

Kaṇkas (Kang Jats) and the Romaśas (Greeks ?) are great and long distance travellers.

(महागमान् दूरगमान् गणितान् अर्बुदं हयान्)

After their settlement in India, the *Purāṇas* identify the locale of some of these tribes as under[34] :

मरूका मालवाश्चैव परियात्र निवासिन: ।
सौवीरा: सैन्धवा हूणा: शाल्वा: शाकल वासिन: ।।

The desert people and the Mālawas are residents of Priyātra (Jaipur region); and the Sauviras (Sohal Jats), Saindhavas, (Saṁḍhū Jaṭs), Hūṇas and Śālvas (Syāl Jats) are residents of Śākala (central Punjab). The identification of Sauvīra with Sohal or Sauhal is based on the fact that 'l' & 'r' are interchangeable, and the Śakas' fondness for sibilants (शकार) is proverbial. Just like Johl from Jauvla, the name Sohal is derived from Sauval or Sauvir. Otherwise also, the Sauvira people are always mentioned in the Punjab -Sindh area.

Recapitulating the various theories

The theories of Angad Sharma and Lahiri Singh that the Jats were born of Kśatriya mothers and Brāhmaṇ fathers after Parśurāma destroyed the Kśatriyas are absurd.[35] The so-called Jaṭhras are still Brāhmaṇs in South India and they have no connection whatsoever with the Jats.[36] The theory that Jats are named after the Yadav king, Sujāta, is meaningless. This simply reflects the Brahmanical attempts to fit in the immigrant Jats into the traditional Indian classes for while searching in the Purāṇic genealogies, it was found that the name Sujāta offers a workable theory of the origin of the Jats. The connected theory that the Jats are named after Yaṭa is also of the same type. There was no king named Yaṭa in Indian history or mythology. There were however, emperor Yayāti and his brother Yati. N.N. Vasu and V.N. Vasu were again groping in the dark when they proposed that the Jats

34. *Viṣṇu Purāṇa*, II, 3, 41-44; *Kurma Purāṇa*, I, 41-44, 46-47, *Brahma Purāṇa*, 21, 15-17.
35. *JKI*, p. 40; Qanungo, op. cit., p. 14-17.
36. Qanungo, op. cit., p. 17.

are offsprings of Rajput-Gujjar union.[37] Historically and otherwise, this theory is illogical and apparently absurd. The Gujars are heard for the first time in the records of Prabhākaravardhana of Thāneśar at the close of the 6th century A.D. and the Rajput class is not anterior to this date. According to Dr P. Saran the word Rajput in its ethnic sense was not used until tenth century A.D.[38] The Jats are found to have been, recorded much earlier. P. Sykes mentions the people called Guti who became overlords of Sumer, Assyria, etc. in 2600 B.C.[39] The Chinese sources too mention that the history of the Di, etc. goes back to 2600 B.C. As will be further shown in subsequent chapters, the Chinese Di are the same as the Iranian Dahi and the Greek Dahae, i.e., the modern Dehiya Jats. The only correct theory is that the Indian Jats are the same as the Guti of Persian history and Yue-che (pronounced as Gutti) of the Chinese and there original place was the vast plains of Central Asia from the borders of China up to the Black Sea. The Greek writers like Herodotus and others call them Getae or Massa-Getae, the latter being the major section of the same people.

This area of central Asia is the original home ground of the Aryans. That is why it was particularly sacrosanct in Indian traditions. Almost all the Indian works right from the Vedic literature, look upon the North as the home of the Devas or gods. *Matsya Purāṇa* (153, 2-3) correctly mentions that the "vast land of *Ilāvarta* was the birth place of Devas well known in the three worlds."[40]

The *Aitereya Brāhmaṇa*, mentions it as the land of Uttarakurus, beyond the Himavanta, i.e. Himalayas, where, "the kings are anointed in accordance with the action of the gods."[41] Because this association of the Northern lands with gods in Indian mythology is so well known, there is no need to give further instances.

The *Purāṇas* and the *Mahābhārata* mention numerous tribes as settled in the valley of Oxus river. These instances are quoted at various places in this work.

37. *Hindi Vishwakośa*, Vol. VIII, p. 193.
38. P. Saran, *Studies in Medieval Indian History*, p. 23.
39. P. Sykes, *History of Persia*, Vol. I.
40. *Matsya Purāṇa*, 153, 2-3.
41. *Aitereya Brāhmaṇa*, VIII, 14.

When the Jats came into India, they established their clan states called Janapada in Indian literature. Pāṇini, the well-known Sanskrit grammarian of the fifth century B.C., mentions many clans of the Jats as settled in the Punjab, and north-west areas. Like almost all the clan names the word Jat means a "king" or "supreme leader". In *Unādivṛitti*, Hemachandra says that the word Jat means king. This was so because the Jats were the first rulers in the vast central Asian plains as per Deva-Saṁhitā. In a commentary on Unadi Sutra (V. 52), the meaning of the word Jarta is given as *roma*, i.e. hair. Durga Simha (7th century A.D.) says, "Jartah Dīrgharoma", i.e. the Jats have (or mean) long hair. This meaning has obviously been given because traditionally the Jats kept long hair on their heads and also had beards. That is why the word Jat came to be associated with Jaṭās (long hair) of Lord Śiva. In this context, the meaning of "Jāṭyah Jāṭṇāra" of Yāska becomes clear; it shows that Jaṭās (long hairs) were a special feature of the Jats. It is significant that in the Punjab, the flock of long hair is even today called *Gutt* as well as *Jatt*. Both these forms of *Gutt* and *Jatt* are used for naming these people also. Therefore, when the *Mahābhārta* says that, "Sakāśtukhārah Kankāscha Romasha Sringṇonarāh", it correctly places the "long distant traveller" Jats on the high hills of Pamir.[42] The other names in this verse are those of various Jat clans, viz., Tukhar, Kang, etc. The word Romasha used here baffled Wilson, the commentator of *Viṣṇu Purāṇa* and he thought that it may perhaps stand for the Greeks. It is not so. The word stands for the people with long hair, i.e., the Jats as explained above.

The Jain author Vardhamāna mentions the Śakas and Jartas in 1197 Vikrama Era equivalent to 1139-40 A.D.[43] Chandragomin, therefore, makes no mistake at all when he states that the invincible Jats defeated the Hunas. Yashodharmana as well as the so-called Guptas were Jats and they are the only people who are known to have defeated the Hunas in the fifth/sixth century A.D. even though these Hunas were themselves late comer Jats. The clan name of Toramāṇa and Mihiragula, viz. Jauvla, is still available among the Indian Jats who are now called Jauhla. Majumdar

42. *MBT*, Sabhāparvan, 47/26.
43. *Ganaratna Mahodadhi*, Karika 201.

and Belvelkar have to revise their revision.[44] There is no need to change the word Jarta into Gupta. The original is quite correct and was mentioned by a contemporary writer.

The word Jat however, is not an Apabhraṁsa of Jarta. Jarta itself is Sanskritised form of Jat, in the same manner in which the Central Asian Gujars were named Gurjara and Muṇḍa was made into Muruṇḍa. In both these cases the letter 'r' was added in the same manner in which it was added in Jarta.

These people were also called Bāhlikas after their home country Balkh. The *Śatapatha Br.* (12, 9, 3, 3), mentions a king named Pratipiya Bāhlika who is styled as the king of Kurus, naturally Uttarakurus and not the Kurus of Kurukshetra. His son was killed by Bhima in the Mahābhārata war.[45] Ādiparvan (61, 28) mentions a king of Bahlika named Prahlāda whose disciple was Nagnajit, the king of Gandhāra.

The foreign origin of these people is further clear from their description by the Indian writers. Almost all these people are called Asura, Sudra, Mlecchas, etc. *Mārkaṇḍeya Purāṇa* (58, 45) gives the designation of Asura to Mālavas, the Malloi of Alexander and the present Malli Jats. The *Aṣṭādhyāyi* of Pāṇini (5, 3, 118) and Chandra too, mention that the Mālavas were neither Brāhmaṇas nor Kśatriyas. In the *Gaṇapātha* of Pāṇini, Parśu, Asura, Bāhlika, etc., federations of various tribes are remembered. Here Parśu stands for the Parsavāl clan of Jats. The *Manusmṛiti* and *Mahābhārata* term these people as Vrātya or fallen people. Tomar and Hans, are two Jat clans, according to *Mahābhārata* both these were Mlecchas.[47] *Vāyu Purāṇa* (47/56) says that the river Nalini, rising from Bindusar in Central Asia and going eastward, passed through the lands of Tomar and Hans. The Kunḍu clan, Kuninda of Indian literature, are mentioned as mountain people.[48] They fought in the Mahābhārta war on the side of the Pāṇḍavas[49]. *Vāyu Purāṇa* (47, 43) correctly says that they used to live on the river Sita in Central Asia. The Pamir city of Kundus is named after them. Even the Huṇas are mentioned in

44. *A New History of Indian People*, Vol. VI, p. 197.
45. *MBT*, Droṇa Parvan, 155, 11-15.
46. *ibid.*, Ādi Parvan, 57, 93-94.
47. *MBT*, Bhishma Parvan, 10, 68.
48. *ibid.*, Araṇyaka Parvan, 249, 7.
49. *ibid.*, Karṇa Parvan, 89, 2-7.

the *Mahābhārata*, alongwith the Pahlava, Darda, Kirāta, Yavana, Śaka, Harahuṇa, China, Tushāra, Saindhava, Jāguḍa, Muṇḍa, etc.[50] Here the Chhinās Tushāra/Tushir, Sandhu, Jāgad/Jākhaḍ, Muṇḍa, etc. are all Jat clans. *Arthaśāstra*[51] mentions a wine called Hārahuraka which is the name of Huṇas in India. Another Jat clan is called Attri and it has to be distinguished from the Brāhmaṇ clan or *gotra* of the same name because Bhīshamparvan (10, 67) says that they were Mleccha. Brāhmaṇas cannot call their own *gotra* as Mleccha. Even the Mauryas were called Asura, Sudra and Varishala. The *Yuga Purāṇa* called them irreligious. *Chaturvarga Chintāmaṇi* of Hemādri[52] obviously referring to the Mauiyas, states "Vrishalah Attradhārmika", meaning the Mauryas Varishals were irreligious. That is why perhaps, Patañjali gave the call of Jeyo Varishalan.[53] The meaning of the call was that even though the Vrishala cannot be conquered, conquered he must be ! This call of dethroning the Mauryas, has to be understood in the context of his other derogatory remarks against the Mauryas according to which they are called gold-hungry and the like. Perhaps the call was answered by Puṣyamitra Śuṅga, who killed the last Maurya emperor. This is the view of H.P. Sastri, it seems.[53a]

Therefore, it is an indication of the identity of these people and as a rule, when the *Purāṇas*, etc. call some people by these names, there is a certain probability that they are referring to the foreigners and most probably to the Jats from central Asia.

In an article, styled, "The Origin of the Jats", Girish Chandra Dvivedi doubts the version of *Deva Saṁhitā* and *Chandragomin* on the plea that there is lack of historical tradition among the Jats preserving the memory of their great exploits.[54] Did he contact any knowledgeable Jat before writing in this manner ? He is invited to draw his inferences from the present book. The very word Jat, as well as almost all their clans, mean 'king' or high, e.g. Kaśvān, Maṇḍa, More, Dahi, Utār, Ḍhāch, Gāllān, Kādyān etc.,

50. *MBT*, Araṇyaka Parvan 48, 20-21.
51. Chapter 46.
52. Part III, Section 2, p. 771.
53. *Mahābhāṣya*, 1/1/50.
53a. *JASB*, 1910, p. 259 ff.
54. *JIH*, 1970, p. 377 and 392.

and all have these meanings. For this purpose, we have to refer, not to Sanskrit, but to old Pahlavi/Persian and Tukhar/Śaka languages.

As we have seen the name Jat is so persistent that it is found in the length and breadth of Asia and Europe with but minor variations. Its various forms are many and quite similar. For example, they are called Jats/Jutts in India, Pakistan, Afghanistan, Persia and Azarbaijan, Uzbekistan and other parts of Central Asia, as Juts in Jutland (in Denmark), Gots in Sweden, Gotas in Germany, Goths in Gothland in the Baltic sea, Jotta/Zotts in Arabia, Getae in Latin, Jatts in Turkey and Egypt. In Rome, they were called Geoths and Pliny and Ptolemy called them Jatii. The Chinese called them Yue-che/Yetha/Yeta. It is important to note that the Chinese word 'Yue-che" is pronounced as "Gut-tia" according to Karl-Gren, meaning the "Moon People".[55] Later on, the Chinese chronicles show, that under pressure of another tribe of the same stock, called by the Chinese as Hiung-nu or Hoa, the Yue-che moved southward and westward. The branch that was numerically weaker went to the South towards Tibet and were called 'Siao-Yue-che", meaning the "little yue-che". The main body moved westward and occupied Dahia (or Tahia, Bactria, Bulkh). They were called "Ta-Yue-che" meaning the "Great Guttia" or great Jaṭs. As shown above the word 'Yue-che' is pronounced as Guttia and therefore Ta-Yue-che is exactly the same as the word "Mass-Getae" of the Greeks and the Persians. All the Chinese sources agree that the Kusanas were from the Yue-che race. The Chinese author of *Thung-Kiang-Nu*, writes in the year 555 A.D. that the Aptal or Hephthalites were of the race of Ta-Yue-che. Further the encyclopaedia of *Ma-Tuan-g-Lin* says that the Yeta are of the race of Ta-Yue-che, and further that the I-Tan belonged to the same race as Yue-che. Regarding the Tukhars, the Turs, the Kangs (the Kiang-Nu of the Chinese and the Kaṅkas of the Purāṇas), we need not give further details, except mentioning that all these are different clans of the Jāṭs still existing in India and proudly proclaiming themselves as Jats. Further details about them will be given in subsequent chapters. Presently we are concerned with the three dynasties or tribes about

55. See Jari-Churpentier, *Die-Ethno Graphische Stellung der Toohaser*, 1917, pp. 347-388.

whom there are some controversies—namely, the Śakas, the Kuṣāṇas and the White Hunas/Hephthalites.

Identity with the Sakas

Reference is invited to the map[56] facing this page. The only change that we have made in this map is to give the names of the rivers and the seas which were not given in the orignial. In this map the Śakas are shown above Alexandria and north of Sogdiana and to the east of Massagetae and the Aral Sea. Between the Aral Sea and the Caspian Sea, are shown the Dahae. Scythians are shown on the Danube and the Don rivers, towards west of the Black Sea. There is general agreement amongst the historians that the Indo-Iranian Śakas and the European Scythians were the same. The classical Greek writers mention the Śakas as Śakai and Sacae. Ptolemy mentions them as Indo-Scythians after their arrival in India. H.H. Wilson mentions the same in his commentary on the *Viṣṇu-purāṇa*. Writing about the Jats of pre-partition Punjab, Hewitt says, "Their very name connects them with the Getae of Thrace and hence with the Guttons said by Pytheas to live on the southern shores of the Baltic, the Guttons placed by Ptolemy and Tacitus, on the Vistula in the country of Lithuanians, and the Goths of Gothland in Sweden. This Scandinavian descent is confirmed by their system of land tenure called *Bhayyāchārā*."[57] This proof of custom is very important, because this *Bhayyāchārā* or *Bhāichārā* system is exclusively a Jat system, and is not found anywhere else. Further the Indo-Scythians, the Kusanas, etc. are known to shave their heads, a custom still prevalent among the Indian Jats who have not adopted Sikhism. Again, the rule of primogeniture was never followed by the Jats and there is conclusive evidence that the Scythians also divided their assets equally among all the sons. According to Herodotus, among the races of Thrace (modern Bulgaria), the Getae were the bravest and most upright. They were fond of music. They had an old custom of appointing family genealogists and thus perpetuating the history of their race and tribe in the form of mythic genealogy. This custom is very familiar to, and still practised by,

56. Taken from D. P. Singhal's *India and World Civilisation*, p. 417.
57. op. cit., p. 481.

the Jats in India. The *Paṇḍās/Bhāṭas* from Hardwar, Mathura, etc. or the *Mirasis*, even now record the genealogy of the Jats and recite it, sitting on the housetops on important occasions of the particular family. We have mentioned a few identical customs in order to meet the objection that a similarity of names is no proof of identity.

Now back to the citations of authority. According to *The Historians' History of the World* [58]. Scythians was the name of those tribes of central Asia and northern Europe who always invaded their neighbouring races. Scythia is described as an ancient country which extended from the east of the Caspian Sea and the valley of rivers Jihon and Sihon (Amu & Sir Darya) to the rivers Danube and the Dan. They invaded Greece and occupied Athens. They are named by Homer and the Hesiod. Known as milk-drinkers, warfare was their profession. Thucydides says that they were so many in numbers and so dreadful, that if they were united, they were irresistible. Diodorus says that Massa-Getae were the descendants of Scythians. This shows that the Scythians/Śakas were spread from the west of the Black Sea to the east of the Aral Sea. Alongwith the Śakas, the Massagetae are shown, in the map (as residing in 500 B.C.) on the Aral Sea on its eastern side. Dahae are shown as inhabiting the regions to the south of the Aral Sea and east of the Caspian Sea. Though these tribes are shown separately under different names, they are from the same race, i.e., Jat race. Dahae, also mentioned in the *Viṣṇu Purāṇa*, are the modern Dahiya Jats in India. They are the same as Dahae of Ptolemy and the Tahia (Dahia) of the Chinese.[59]

Identity with the Kusanas

According to the memoirs of Chang-Kien, as recorded in the *Sse-Ki*, the Great Yue-che originally lived between Tun-Hawang and Ki-Lien.[60] The *Shi-Ki-Cheng-I* quotes authority to show that the old country of the Yue-che was in the Kansu province of China. The Hiung-Nu—the Hūṇas of the later date—were their neighbours.[61] Originally the Yue-che were very strong and thought the Hiung-

58. *Historians' History of the World*, Vol. II, p. 400.
59. *AIG*, pp. 263-66.
60. *Sse-ki* chapter 123, Fol. 4.
61. *IA*, 1905, p. 75 & 1919, p. 70.

Nu of small account,[62] but when Mao-dun son of Tou-man became Shani-yu (The Great Chief) of the Hunas, the Yue-che were attacked and defeated and the Huna Chief informed the Chinese Emperor of his victory over the Yue-che in a letter in '176 B.C. How these Yue-che migrated westward, how they occupied Tahia of the Chinese (modern Bulkh, old Bactria), how they established their five principalities and how the chiefs of one of these principalities united them and established the fountain-head of Kuṣāṇa empire, is well known to every student of history and need not be repeated here. The difference of opinion is not that the Kuṣāṇas belonged to the Yue-che but whether the Yue-che were the same as Jats. This we have already seen and when we remember and keep in mind the fact that the word Yue-che is pronounced by the Chinese as 'Guttia' and when we further remember that the main branch of the Yue-che called Ta-Yue-che by the Chinese, is the same as Massagetae of the classical writers, we find no difficulty or hesitation in saying that the Kuṣāṇas were Jat. Otherwise how do we explain the fact that all the tribes of the Yue-che turn out to be Jat clans ? The theories of their being of Turkish nationality are without foundation. Kalhaṇa in his *Rājataraṅgiṇi* speaks of Kanishka and other members of his dynasty as Turuskas, i.e. Turks, Turushkanvayodbhuta.[62] Alberuni also regards him as descendant of the Turki family called *Shāhiyā*, said to be of Tibetan extraction.[63] Kennedy finds proof of the Turkish nationality not only in their physical traits but also in their dress and talks of Kanishka's features as typical of his race. "Kanishka calls himself a Kuṣāṇa. His coins represent him as a powerfully-built barbarian king, clad in loose coat and huge boots which were the common dress of Turkistan. The Tochari belonged to the great Turki family and Kaniska's features are characteristic of his race, he had a pointed cranium, salient cheekbones, large, long and heavy nose, thick beard."[64] Bhandarkar also points to the similar dress features of the Kuṣāṇa kings as found on their coins.[65] According to Wilson, the features are not

62. *Rājataraṅgiṇi*, Vol. 1, p. 170.
63. *AIS*, ii, p. 10 ff.
64. *JRAS*, 1912, p. 670.
65. *IA*, 1908, p. 41.

those of a Mongol but of a Turk[66]. Hirth identifies the title 'Yavuga' used by Kujula Kad-phises with the Turkish title 'Jabgu'.[67] The Chinese monk, Ou-Kong, mentions the use of Turkish court title by the King of Gandhāra, and Kabul his relatives and his state officers in about 753 A.D., and he considers them to have descended from the ancient royal family of Kanishka.[68]

All these theories of Turkish origin of the Kuṣāṇas are inherently incorrect and mistaken. The word "Turk" is coined perhaps in the sixth and seventh centuries whereas the Kuṣāṇas lived in the second century B.C. to third century A.D. At the time of the Kuṣāṇas, the word Turk was not in existence. It is in the sixth and seventh centuries, after the rise of the Turkish people and their occupation of the area now called Turkistan – the home of the Kuṣāṇas—that these areas came to be associated with the name of Turk. The fact is that some Yue-che tribes who remained in their homes in Central Asia, later on mingled with the Turks who were one of their own clans, called "Turs". But prior to the 2nd/3rd century A.D., when there was no "Turks" at all the very idea of assigning Turkish origin to the Kuṣāṇas is out of the question. Who comes first, the father or the son ? The Chinese sources are consistent in maintaining that the Turks are the descendants of the Hiung-Nu or Huṇas and not *vice versa.* It was only in 551 A.D., that the people of Altai area, revolted against the Jujuans (another Jat clan now called Janjua) and established their state with capital near Orkhon in outer Mongolia. These people were called Tu-Kiue by the Chinese and Turks by others. Prior to 551 A.D., the word 'Turk' was not in use, at least, and they must be a minor clan.[69]

The Pehlavi Bundahesh, derives the Tur/Tour/Turk, as follows:

Fredun
↓
Tour/Tur
↓
Jaeshm
↓
Peshang
↓
Frasião

66. *AA*, p. 349.
67. *CII*, Vol ii, part 1, p. 1.
68. *IA*, 1905, p. 86.
69. See Paul Pelliot, *La Haute Asie*, p. 12.

As per Masoudi this person Tur or Tour was the ancestor of all the Turks, and there is no evidence to contradict this view. It is significant that this clan of Turs is still existing in India. Mohan Singh Tur, at present a Member of National Parliament, belongs to this clan. Iranian sources also say that daughter of the descendants of Fredun, named Baboudukht, was married to Kabad (Kavadh) in 498 A.D. when he was in exile with the Aksuvans (Kaśuāns). Noshirwan was born to her. Noshirwan too, married another daughter of the Khakan, and Hormuzd, his successor, was born from her.[70] While we are on this topic let us see the last named descendant of Tur, viz., Frāsiāo. Firdausi gives the name as Afrasiāb, and mentions his brother as Karsevaz. He was king of the Turanians, who fought the battle of Balkh, under their general Piran, against the Iranian king Kae Khushru. This war ended in a treaty. However, the next Turanian King, Arjasp, fought again and killed not only Lohrasp, son of Kakhushru, but also Zoroaster, the founder of Zoroastrianism. He is stated to have extinguished the "Sacred fire" of their temples and Gushtasp himself, the king, was defeated and fled away.[71] Now our point is this: Is not the Frāsiāo of Bundahesh and Afrasiāb of Firdausi,—the same as Bhāraśiva of India ? The so-called Bhāraśivas or Naga rulers of Mathura/Gwalior, under and after the Kuṣāṇas, must be the same as this Frāsiāo of central Asia. The similarity is too striking to be amenable to any other explanation. Otherwise also, the Indian name Bhāraśiva, does not render itself to any reasonable meaning. Bhāra is "weight", and Śiva is of course, God Śiva; so, Bhāraśiva means a "load on/of Siva". Were they (the Bhāraśivas) a load on Śiva or was Śiva a load on them ?

Therefore, the Bhāraśivas of Mathura, etc. were from the Tur clan of Jats, and they cannot be taken as the indigenous power which drove away the Kuṣāṇas from India. This theory of Dr Jayaswal, based solely on the evidence of coins, is not at all tenable.[72] The Bhāraśivas were the Turs of Jats and they could not be instrumental in destroying the Jat empire under their Kaśvān clan. That the word Bhāraśiva, is the Sanskritised form of

70. See J. J. Modi in *JBBRAS*, 1914, Vol. XXIV, p. 575.
71. *ibid.*, p. 10.
72. *JNSI*, VP. III, p. 134.

Frāsiāo/admits of no difficulty. There is even now a town called Afrasiāb, near Samarkand, where excavation work has been done by G. Trever.[73]

So, Tur was the great grandfather of the first Frāsiāo, the Bhāraśiva of India. Their names Traya, Haya and Barhiṇa—are certainly not Indian names.

Regarding their Tibetan extraction, we have shown above that in their migration from the Chinese borders, the Yue-che were divided into two parts. The little Yue-che went towards Tibet and it is possible that from there, they travelled, via northern part of Kashmir and Swat Valley, to Kabul, etc., but that also makes them the Yue-che, i.e. Jats of the same stock. Historian Konow refutes the argument about the Turkish origin of the Kuśāṇas. He considers that they were Iranian in origin. He has quoted Joyce to show that the large nose, thick beards, and other features, are the characteristics of the so-called Homo-elpinus which is stated to be largely represented in the Chinese Turkistan, modern Sin-Kiang province of China. He has compared the white, rosy face, stature above the average, the prominent nose, long oval face, abundant hairs, etc. to show that the basis of the Takla Makan population is Iranian. He has further proved that the titles like 'Yuvuga' and 'Kujula' were actually used by the old Śakas. He has shown that several terms and designations, employed by the Kuṣāṇas, find their explanation in an Iranian language which was spoken and used in literature in parts of Turkistan. He has given it the name of Śaka language. By taking the word 'Shao', he has shown that it is a Śaka word for 'King'.[74] Similarly, he has explained other words used by the Kuṣāṇas and has shown that they were Śaka words. Pelliot has called this language of the Kuṣāṇas as 'East Iranian'.[75] Grousset is also of the opinion that the physical appearance of the people of Tarim basin is very similar to the Iranian variety of the Caucasian. He has cited Fernand Grenard who describes these people as having abundant dark hair and beard, fair rosy cheeks, when they are not tanned by the Sun and the fair, long oval faces, with fine, prominent and often straight noses and brown eyes which are not slanting. He has cited

73. G. Trever, *Less Monuments de-L'art Greco-Bactriem*, p. XL.
74. *CII*, Vol. ii, part 1, p. 1 ff.
75. *SBAW*, 1913, p. 408 ff; 1919, p. 734 ff.

Chinese travellers of antiquity and early middle ages, who had left similar descriptions of these people. As regards language, the excavation carried out in central Asia show that up to ninth century A.D., the people of Turfan, Kara-Shahr, Kucha, and Kashgkar, spoke, not Turkish, but purely Indo-European language, closely related to Iranian, Sanskrit and other European languages.[76] V.Y. Zezenkova, is of the opinion that chronological materials of the Kuṣāṇa period, even though they are scarce, do relegate the basic population to the great Europeoid race, i.e., the white or Aryan Race.[77]

The word 'Kusana' and the Kusanas : There is a great controversy about the exact spelling and pronunciation of this word. In various languages, it is found spelt in several slightly different forms, so much so that its correct pronunciation has often proved an enigma to many historians.[78] From the old Khāroṣṭhi inscriptions, it is read as 'Khushana' and "Gushana". The Manikiālā stone inscription, found by Gen. Court in 1834, from the ruins of village Mani-Kiālā district Rawalpindi, gives the reading "Gus-hana". The Panjtar stone inscription of the year 122, found from Panjtar on the Indus river, on the borders of district Peshawar and Hazara (Pakistan), also gives the same reading. The actual legend on the first and second inscription are :

(i) "Maharajasa *Kanesh-Kasa* Gushana Vasa Samvardhaka Lala".[79]

(ii) "Maharayasa Gushanasa (Raja (mi)—."[80]

The translation of the first is : "Lala, the protector of the Gushana clan of Maharaja Kanishka".

Lala was a Kṣatrap (Satrap=Governor) of Kaniṣ-ka and was a Jat of Lali clan. (Was he the founder of Lalli Jats, still existing in Phagwara, Phillaur area of Punjab ?)

The Taxila Silver Scroll inscription of the year 136 (of Śaka era started by Kaniṣka in 78 A.D., i.e., 136+78=214 A.D.) gives the reading 'Khushana'. These two forms also appear on the coins of Kuṣāṇa king, Kujula Kadphises. The different spellings in

76. *RSCE*, p. 70-71.
77. *KSIU*, pp. 150-151.
78. Baldev Kumar, *The Early Kuṣāṇa*, p. 1.
79. *JRAS*, 1909, p. 666, *IA*, Vol. X, 1881, p. 215.
80. *CII*, Vol. II, pt. 1, p. 70; *EI*, Vol. XIV, p. 134.

'Khāroṣṭhi script are due to the fact that long vowels are not marked in it. Kujula is a title and the name Kadphises is formed from Kad. (Chief in Pehlavi)+phises, or *pesa* in Sanskrit, or *paesa* in Zend, meaning, 'Great'. So Kadphises means "Great Chief". But in the Greek legends on their coins, the name is written as 'Kosano', 'Kocano' and 'Ksosan' or 'Xosan'.[81]

The Brāhmi inscription found at Mat (Mathura) makes the name Kusanamputr (O), i.e. the son of the Kuṣāṇas.[82] On the coins of Iranian emperors of Sassanid dynasty, the reading is the same; the second vowel in the name having been marked long, Rabba Kushan.[83] The Chinese version is Koei-Shuang or Kweish-wang.[84]The Chinese 'Kuei-Shuang Wang' has been rendered as 'Kuṣāṇa King', exactly like 'Kusana Shao'. Thomas reads the word as 'Kuśa'[85] while Vidya Bhushan reads it as Kuśana (कुशन).[86]

The word Kuṣāṇa is the name of a clan, and because the people of that particular clan were ruling over Balkh, Sogdiana, etc., their kingdom was also known as Kuṣāṇa kingdom and so was their line of kings. The Chinese work *Heou-Han-Chou* describes the division of Dahia (old name of Balkh) into five principalities, one of which was that of the Kuṣāṇas; and adds, "About a hundred years afterwards, Kieou-tsieou-kio (Kujula Kadphises), the prince of Koei-Choang (Kuṣāṇa), attacked and subdued the other four principalities and constituted himself king (Wang) of a kingdom which was called Koei-Choang (Kuṣāṇa). He invaded the country of Asi (Parthia); seized upon the territory of Kao-fu (Kabul), destroyed also Po-ta and Kipin, and became completely master of these countries. His son, conquered Tien-Chu (India). All the countries designate them Koei-Choang (Kuṣāṇa) calling their king the Koei-Choang (Kuṣāṇa king), but the Han call them Ta Yue-che preserving their old appellation."[87]

81. *JNSI*, Vol. VIII, p. 60 and *CCIM* p. 66.
82. *JRAS*, 1914, p. 370.
83. *EHI*, p. 51.
84. *IA*, 1917, p. 261.
85. *IA*, 1903, p. 356.
86. *JPASB*, 1910, p. 479.
87. *HHC*, chap. 118, quoted by Baldev Kumar in *The Early Kuṣāṇas*, p. 2,

It is worth mentioning that from the dawn of history, the region of the Amu and Sīr Darya, (Rivers Jihon and Sihon—the Oxus/ Vakshu—they got various names in history), was always occupied by the Jats, except for a brief period when the Greeks were its overlords after Alexander the Great. When Yudhiṣṭhira performed his Rājasuya Yajña (sacrifice), these people brought to Indraprastha, their horses as gifts to the Pāṇḍava king. *Mahābhārata* (Sabha Parvan) says, "शकास्तुखारा कंकाश्च रोमशः श्रृंगिणों नराः"[88] The Śakas, the Tukharas, the Kankas, who brought the gift horses, are Jat tribes, even today called the Sikarwārs, the Tukharas and Kāṅgas. When Arjuna went to that northwest area, for his Digvijaya, he fought with another Jat tribe, called the Lāmbās, (their name is Sanskritised into Lampākas meaning long, tall statured, high, the same as Lāmbā). *Mahābhārata* mentions, another Jat clan, viz., the Lohānas :—"लोहान् परमकाम्बोजान्".[89] Lohānas are a still existing Jat clan, whereas Kambojas are a separate caste of the Hindus, nowadays called *Kamboh* and Kamoha found on the G.T. Road near Karnal town and other areas. *Abhidhāna Cintāmaṇi* of Hemachandra, also notes, Lampākas Muruṇḍah Syuh.[90]

There are also Jat clans, called Lāmbās Muṇḍas and Kangs, respectively. Kangs are the same as Chinese Kiang-nu. But let us go back to the word Kuṣāṇa. It is significant to note that in the fourth century A.D. when the Balkh area was under the so-called "White Hunas", they were given a name similar to the word Kuṣāṇa. The Iranian work *Bahman Yasht* speaks of the "Xyon ut turk ut Zazar ut Tupit", i.e., the Kshyon (Khion), the Turks, the Khazars, the Tibetans. Our intention is to draw attention to the first word, written as "Xyon". The king who invaded Persia in the reign of Peroz (459 to 484 A.D.) and killed him in battle, is called "Akhshuvān" by Dinawari, "Akhshunwar" by Tabari and "Khusnuwaz" by Firdausi, (all the three are Persian writers of history). Our point is that the *Bahman Yasht*, as well as Dinawari, has tried to give the correct word, whereas Tabari and Firdausi

88. *MBT*, II, 47, 26.
89. *ibid.*, 22-26.
90. See *Vāyu Purāṇa*, 47/44 and *Matsya Purāṇa*, 121, 145, quoted by Buddha Prakash in *Kalidas and Hunas*.

have Persianised it. The correct word is "Kśavān", also pronounced as 'Kaśvān' (क्षवां, कश्वां), a Jat clan, still existing. F.W.K. Muller, is perfectly right when he says that these are different readings based on the original Sogdian word "Khshevān", meaning a "king".[91] R. Ghirshman is also not incorrect in thinking that the word is Khevān the name of the "Khionites". The first compound letter is Kśa (Sanskrit क्ष), which in Prakrit, etc., is generally 'changed into 'kha' (ख). For example, ''Laksamaṇa' of Sanskrit becomes 'Lakhana'. Therefore, Dr Buddha Prakash is right in pointing out that the very name Khevan, or Khion, or Hi-on, or H-yaon, or Huna, is akin to the Sogdian word 'Khshevan' which means a 'king'. The only thing is that the first letter is not 'Kh' but Kśa or Kaś as explained above. Therefore, the so called 'Hephthalites' and Khioniteś were one and the same people, as correctly understood by R. Ghirshman.[92] It is interesting to note that in the famous Panjtar Stone Inscription of the year 122, after mentioning the gift of two trees, there is a definite mention of this word, in the line, "The Eastern region of Kasuā was made an auspicious ground by Moika, the Urumiya scion."[93] Here the word "Kasua" denotes the area/land of Kśavān (Kuśāṇa) people. To clinch the issue, there exists a letter, written by a Sogdian merchant, Nanai-Vandak, to his colleague, Nanai-Dvar, in Samarkand. In this letter, the people who conquered Loyang in 313 A.D. are called "XWN."[94] Here the vowels are not given, and it is this word which Muller reads as Kshavān, and it is this word which the Chinese write as "Kue-Shuang" or 'Kue-Chwang'. It is the name of a Jat clan, called '*Kśavān* or Kaśvān and it is the Kuśāṇa of the historians. It is well known that the Great Jats entered Dahia and divided it into five kingdoms or parts. The Kśavāṇs were ruling in one part and later on controlled all the five parts and established the Kśavān (Kuśāṇa) empire. Some historians enter into a needless controversy as to whether the five ruling chiefs were Dahia or Jats, i.e., Tahia or Yue-che. They do not appreciate the fact that the Dahias were also Jats and so were the Kuṣāṇas. The difference is only of giving the clan names or the collective racial

91. *Sogdische Texte*, Vol. I, p. 108.
92. R. Ghirshman, Las Chionites-Hephthalites, p. XII.
93. *EI*, Vol. XIV, p. 134 & *CII*, part I.
94. *BSOAS*, 1948, pp. 601-615.

name. Otto Maenchen Helfen has rightly endorsed the earlier view that "the five chiefs, among them, the Kuṣāṇas, were great feudatories, dependent on their king, the Yue-che chief, and were of his nationality."[95] He has further stated that the Kusha of the Kuṣāṇas were settled in the northern Tarim valley long before the Kuṣāṇa Empire was founded.

"It is noteworthy that Kuca was known as Kuśa or Kusanin Uighur texts and Kośan in the history by Rashiduddin.[96] Further, the Sassanid Emperor Shahpuhr I (241-272 A.D.) is known to have fought with the Kuṣāṇas and he is credited with the conquest of Kaśa (कश), the south-western part of Transoxiana with Bukhara in the centre. It is this word Kas, from which Kasvān or Kśavān has come. This was the place of Kaśvāns (Kuśānas). And it is this area that is called 'Kasua' in the Kuśāṇa inscription of Panjtar of the year 122, first day of the month of Srāvaṇa.[97] This was the area which was made an auspicious ground by Moika. It is important to note that the Chinese word for these people, Hoa or Hua, has the pronunciation of the first letter 'h' as 'X' and 'kh'. So, the word Hoa becomes XOA and its plural form XOAN, which is the same as Sogdian "XWN", i.e., KŚEVĀN, meaning a "king". The Iranian name for Hunas is Hyaona (Avesta) and 'Khiyon' (Pehlavi). It is from the Avestan Hyaona that the Indian Huna has come. "As a matter of fact, the name of the Hunas, having a guttral aspirated stop in the beginning which resembled the Iranian consonant X or KH" makes our point clear.[98] From the Pehlavi form of this word, viz., "Khiyon"—the European name for these people—"Khion", "Khionites", etc., have come. The Khionite clan Chol attacked by Yazdegird III in 440 A.D. or so, is the same as the modern Chahl Jats. They were defeated in Dahistan, which of course is named after Dahiya Jats.[99]

Here we must remember that the Chinese too, give the name of the clan at some places, whereas, at other places they give their national or racial name, e.g., Yeta. Therefore when the Chinese say Hoa, they give the clan name but when they say Yeta or

95. *JAOS*, 1945, p. 72-73.
96. *JA*, 1934, p. 59, quoted by Buddha Prakash, *SIH & C*, p. 290.
97. *EI*, Vol. XIV, p. 134.
98. *SIH&C*, p. 306.
99. See J. Harquart, *Eran Sahr*, p. 56.

Yue-che, they give the name of the race. Similarly, when the Chinese mention Yeta-lito, they refer to the Supreme Chief of the Jats, as this word is a literal transcription (not translation) of Jaṭlāṭa/Jaṭrāṭa-king of the Jats. It is this word, in fact, a title, Lāṭa/Rāṭa which is of central Asian origin, and which we find in India in the form of Lāṭ – an important Śaka kingdom of Gujarat in later times. Even today, this word is used in Haryana, Rajasthan and other areas as a synonym for top authority, e.g., when some one behaves in a very high and mighty fashion, we say, "Are you a Lāṭ Sāhib ?" The fondness of the central Asian people for 'L' is well known, and possibly, the word Lāṭ has to be identified with Sanskrit Rāṭa, e.g., in 'Samrāṭa' (emperor).

The Evidence of Mahābhārata :

Mahābhārata mentions "चीनान्हूणा शकानोढ्रान् पर्वतान्तरवासिन."[100] One variation of ओढ्रान् is ओड्रान् (शकानोड्रान्). Here the Chhiṇās, the Huṇas, the Śakas and the Oḍhrāns-who are stated as "living beyond the Hills (Himalaya)"—are all of the same stock. The Chhīṇā and Oḍhrān clans of the Jāts are still existing. Oḍhrāns are not the people of Orissa, as some people say; they were in the northwest; it is possible however, that they later on went to Orissa also, as the Kuṣāṇa and Huṇas empire extended to those areas. Further, the *Mahābhārata* term, "खवा काषाः" (Khavāh Kāṣāh) is very important; you change the initial 'Kha' into Kśa (क्ष) and you get the word 'Kśavāh' i.e., Kasuə of Panjtar inscription. As it is, it gives the word 'Khion' and 'Khionites'. The second word, which must be taken as synonym of the first, is Kāśāh, which again reflects Kaśvān (Kuṣāṇas). Regarding the pronunciation of the Chinese Hiung-nu, Robert Shafer says that it is 'Khiang-nu' as the Chinese letter 'H' gave the sound of 'Kh' (or Kśa or X).[101] This shows that not only the so-called 'White Huṇas', the Khionites the Haphthalites were directly related to the Kuṣāṇas, but that in many cases the ruling clan was also the same, viz., Kaśavān, (कश्वां) and of course, they all belonged to the same race, Yue-che/ Guttia/Getae/Jats. The Kaśvāns are nowadays found in Sirsa and Fatehabad areas (Haryana). *MBT* mentions a country called Kuśavān, in the north of Mānasarovara Himalayas.[101a]

100. *MBT*, Sabhā Parvan, chapter 47.
101. Robert Shafer, *Ethnography of Ancient India*, p. 160.
101a. Vana Parvan (130/18).

So far, historians have believed that the Kuṣāṇas entered India in the first century B.C. or later. But if the reading is correct,[101b] we find them mentioned in the Hāthi Gumphā inscription of Khāravela, king of Orissa. The narration is "कुसुवानाम् क्षत्रियानाम् च साहाय्यतावताम् प्राप्तं मसिक नगरम्" meaning, the city of Masika was taken with the help of Kusuā Kshatriyas. The Kusuas seems to be no other than the Kasuāns or Kasvāns (Kuṣāṇas) The Kasuan Jats are now also found settled in about three hundred villages in Churu and Rattangarh, Bikaner area of Rajasthan.

The Kuṣāṇas were Jats—Inscriptional Evidence: Sten Konow, analyses the word Yue-che and mentions that the first term, Yue, is pronounced as getsu in Sino-Japanese, ngoat/nguet in Annamese/ and ngiwut in Tang period of China.[102] The second term, che, was pronounced as ti, the Cantonese tai, and the Tang period tiei.

After quoting Klaproth and Prof. Karlgren, he has shown that the word Yue-che can be pronounced as gat, got or gut. He has taken the names of two persons from the Junnar inscriptions, and these names are Yavana Irila (the latter is taken by Waddel, as the original word for the English title, Earl) and Chitasa. Both these persons are called Gaṭana, (Jatān).[103]

Now let us take the clan names from the inscriptions of Kuṣāṇa period.

(1) The first is the name Kuṣāṇa itself. We have shown above that this word is Kaśvān/Kasuān, a clan of the Jats. This clan is the same as the later Rajput name, Kashvāha/ Kushvāha, Sanskritised into Kashyapaghat/Kacchapa, because of similarity of sound with Kachhuā meaning tortoise in Prakrit. Actually the word Kashuān (XWN of Tokharian language) means king, and has no connection whatsoever with the tortoise, as supposed by some Pandits. The Taxila Ladle Copper inscription has this word as Kaśaviana.[104] This word is also available in some other inscriptions.[105] It is read by Sten Konow as, "The gift of Sangharakshita to the congregation of the four quarters, *in the Ursa kingdom, of the Kāshyapiya teachers*." (Urshā is modern Hazārā district).

101b. *IGH* 1938 p. 263, *JNSI*, Vol. II, p. 93, *JRAS*, 1894, p. 244.
102. *CII*, Vol. II, Part 1, p. LVIII ff.
103. *JRAS*, 1912, p. 379ff.
104. *CII*, Vol. II, p. 87-88.
105. *ibid.*, XXXIV. p. 89.

Now let us examine the underlined translation. The word Kaśaviana is translated as Kāshyapiya, which is without basis. Can we believe that the teachers (āchāryas) used to own a kingdom, the Ursa kingdom? They can reside in a kingdom, but cannot own it. What is the meaning, then, of the phrases, "in the Ursa kingdom of the Kashyapiya teachers ?"

Sten Konow expressly says that the word translated as "teachers," "looks like acharyanena", meaning thereby that he is not sure. Our view is that the word is not teachers at all; and the word before it, is Kaśaviana i.e. Kasvāns. Therefore, the full phrase is Urśārāje (Ursa kingdom) of the Kaśvāns. Naturally, Ursa was a separate kingdom (state) under the Kushanas (for the name Kuṣāṇa).[106]

(2) A seal inscription of Śiva Sena is noted which Cunningham read as, "Śivasena, of the race of Atri, Satrap of Pothowar".[107] Here Atri or Attri is a Jat of that clan.

(3) Manikiālā stone inscription of the year 18, reads a name, "Khuda Chiena.',[108] Here the person named is a Chhinā Jat, the Chinā of Purāṇas.

(4) Manikiālā bronze casket inscription reads, "Gift of Kapiśa Satrap, the son of the Satrap, Graṇa Vhryaka".[109] Here the Vhryaka is a Virk Jat.

(5) Tor Dheri inscription mentions a person," Yola Mira Śhāhi".[110] Here Shahi is a Jat clan.

(6) Paṭhyār inscription mentions a pond of "Yayula Rāṭhi" and Prof. Vogel is quoted to say that Rāṭhi is the same as the agricultural caste of Kangra. Majumdar is quoted to say that Vayula is an un-Indian name.[111] Both "Vogel and Majumdar, are right and Rāṭhi is a Jat clan.

(7) We know Satrap Liaka Kuzula, and his son Patika Kuzula. This clan name is also associated with Kozola Kadphises, i.e., Kad (high) Phises (lord or chief) of Kozola clan. Sten Konow rightly endorses the view of Prof. Luders

106. See J.F. Fleet, *JRAS*, 1914, p. 369 & 811 and J. Allen, *ibid*, p. 403 ff.
107. *ibid.*, XXXVIII, p. 103.
108. *ibid.*, LXXVI, p 149-50.
109. *ibid*, LXXVII, p. 150-51.
110. *ibid.*, XCII, p. 173 ff.
111. *ibid.*, XCIV, p. 178.

that Kuzula/Kozola is a family name.[112] In fact it is a clan name, now written as Kazala/Kajlā. The Kajlā Jats are now found in Bikaner area.[113] (see also W. Hoey, on the word Kozola.)

(8) The Zeda rock inscription, near Und (in Pakistan) of the year 11 of the Saka era, mentions the digging of a well, during the reign of Kanishaka, which was gifted by one Hippea Dhia in honour of Ksatrapa Liaka.[114] Here the donor is definitely a Jat of Dahiya clan. Even now many persons write it as 'Dhia'. This important inscription further proves that the individual named, was from Bulkh area which was called 'Dahia' by the Chinese, of course, because of the predominant clan of that area in those times, were the Dahiya Jats. The word Hippea seems to be rather Greek than Persian. This also shows the historic process because the Chinese 'Dahia' area, was later on under the Greeks for a long period of about 200 years.

(9) The next example is taken from the famous Surkh Kotal inscription written in Greek, and relating to the year 31 of Saka era. Here the work done was the repair of a sanctuary built by Kanishka. The inscription was recorded by two persons whose names are given as Mihra Mān and Burzmihr Puhr. Here again, the two persons who are of course, important officers of the empire, were two Jats from the Mān and Puhr/ Pawar clans. Again the names here are decidedly Iranian.[115]

(10) The next is the Ara inscription near Attock, written in Khāroṣṭhi script in the year 41. This inscription refers to the digging of a well by one Dashavhara in honour of his mother and father and for the welfare of himself, his wife, his sons and all beings. This name is reminiscent of another Jat clan, nowadays called 'Deswāl'/ Daswāl

(11) The next example is the inscription kept in the Lucknow Museum written in Brahmi script in the IXth year of Śaka era. Here the subject matter is the gift by a lady, Gaha-

112. *CII*, Vol. II, pt. I, p. XXXIII.
113. *JRAS*, 1902, pp. 428-29; also pp. 754-762.
114. *CII*, Vol. II, pt. I, pp. 142 and 145; also *EI*, Vol. XX, p. 1 ff.
115. *BSOAS*, Vol. XXIII, pt. I, pp. 47-55.

palā, daughter of Grahamitra and wife of Ekra Ḍala. This name is again reminiscent of the name of the Jat clan Ḍall/Ḍhal.

(12) Yet another inscription of Wardak near Kabul of the year 51 relates to the establishment of the relic of Lord Buddha in a stūpa by Vagramarega who is shown as a scion of Kama Gulya. Here we have yet another clan name—Gulya of the Jats, perhaps.

(13) Mathurā inscription of the year 28, mentions an official, named Khara, son of Kanasaruka Mān, ruler of Saler (Sālār, a Jat clan) and Wakhan. Here again we have a Jat of Mān clan.[116]

(14) The last example is of the famous Panjtar now in (Pakistan) stone inscription written in the year 122 of Śaka era. It refers to one 'Lala, the protector of the Kushana dynasty of Maharaja Kaniṣka". This Lala, was a Lalli 'Jat'. It also refers to the gift of two trees by one Moika in the eastern region of 'Kasua'. That last word Kasua is the same as Kasuan the name of the Kusana clan (and territory) which is still existing.[117]

These instances are proof of the fact that at that period of history, the rulers were Jats. The above inscriptions also make two points clear—one is that the names are of Persian origin and secondly, the persons were mainly influenced by Buddhist religion.

The White Hunas'/Hephthalites/Aptalites/Abdelites/Abdalis

The (Hūṇas) who came to India, are called by various names : "White Hunas, because they were 'white' in complexion, Hephthalites, because their three kings at least, were called *Haphthal*. The last three names (Aptalites/Abdelites/Abdalis) are but variations of the word, Hephthal, Aftar of today. In the western world they were first noticed by Procopius, who writes, "The Hephthalites are not nomads, but are settled since long on agricultural land. They have never attacked the Romans but with the armies of the Medes. The last line needs clarification. Here it is admitted that the Hephthalites had attacked Roman armies, earlier also, but in the company of the 'Medes' (this word should be corrected to 'Manḍa').

116. *IHQ*, IX, p. 145 ff; p. 800 ff.
117. *EI*, Vol. XIV, p. 134.

Among the Huns only the Medes/Manḍa have white skins and do not have short eyes. They do not lead a kind of life resembling the Huns. Like them they do not live like animals, but are governed by a sole king. They have a government with laws and live with each other and with their neighbours in a right and just manner, little inferior to that of the Romans."[118]

Otto Maenochen Helforn, in his paper "Huns and the Hiung-Nu" shows that the Hunas of the Sanskrit works were the Hephthalites.[119] The Chinese author of the *Thung-Kiang-Nu* writes in 555 A.D., that the Aptals were of the race of Ta-Yue-che (Great Jats). The *Encyclopaedia* of *Ma Tuan-Lim* says that the Yeta and the I-ta belonged to the same race as Yue-che. In physical traits, complexion, height, hair growth, nose and eyes, as well as in language, they were Indo-Europeans. This is the view of W.M. Mc Govern.[120] The Afghan writer, Ahmad Ali Kohzad (Is he a Jat from Kohāḍ clan ?), who read a paper called "Movements of People and Ideas from Prehistoric Times to Early Seventh Century in and from Afghanistan", at the Asian History Congress, held in New Delhi on December 11, 1961, is of the opinion that the language of the Hunas was akin to Pushto.

They had a custom of wounding themselves at the time of the funeral of their kings; and Herodotus says that the same custom was observed by the Scythians also. So the Hunas had common customs with the Śakas. Talking about the scripts of various people, the *Lalitavistāra* an Indian work, lists 45 scripts and "Hunalipi" is entered at S. No. 23. The Chinese translated these works and the corresponding entries in the "Fo Pon hing tsi-king" of Jnanagupta (587 A.D.); the "Pou yas king" of Tchu-Fa-hun (308 A.D.), and "Fang Kouang ta Tehouang yen king" of Divākara (683 A.D.)—are Mona, Hiung-nu, and Houna respectively. These are but transcriptions of Māna, and Huṇa (Kśavān), i.e., the name of Jat clans. This shows that the Chinese knew that all these clans were of the same Yue-che (Gutti) stock and therefore they used the name of the race (Yue-che) or the name of the particular clan which was at that particular time well known to the Chinese authors. These various names were taken

118. Debello Persico, 1, 3.
119. *Byzantism*, 1944-45, Vol. XVIII, p. 230.
120. *The Early Empires of Central Asia*, p. 405.

as synonyms of each other. That means that there was no difference between the various clans, racially and linguistically speaking. H. Deguignes, identified the Hiung-nu of the Chinese records with the Hunas of Europe, in his five volume *Historie general des Huns, des Tures, des mongols, etc., des autres.*[121] From Chinese records, the Russian scholars N.A. Aristov and K. Inostranc-Sev, proved the identity of Hiung-nu and the Hunas. Friedrich Hirth also arrived at the same conclusion as quoted by Dr Buddha Prakash, in "Kalidasa and the Hunas". J.J. Modi, in "Early History of the Hunas" speaks[122] of the Messagetae, the Techari and the Dahae, who lived on the frontiers of Persia, and says "the Dahae seem to be the Dahi of the 'Dahinam Dakhyunam', of the *Farvardian Yasht*, (*Yasht* VIII 144) of the Persians, which speaks of the five known countries of the then known world."[123] It is from these Dahae that the area of Da histan of the Persians is known. Modi seems to take these people as Hunas, because he says that "the Goths were an offshoot of early Huna stock."[124] He also mentions that according to ancient Iranian traditions, "the founders of the Iranians and the Turanians, were brothers".[125] That may explain their Aryan features. The point however is that Modi does not differentiate between the Jat and the Hunas, because he says that "the Messagetae, against whom Cyrus fought and the Sakas or Scythians against whom Darius fought, were Hunic tribes". Further, after the death of Attila, two tribes called Kulur-gari and Utar-guri, invaded the Holy Roman Empire and continued the fighting for 72 years, from 485 to 557 A.D. Their descendents have been called the Balgari—giving their name to modern Bulgaria. Under Kubrat, in 630 A.D., they made a treaty with Emperor Heraclius. These two tribes are the same as Indian clans of Kullar and Uḍār. Pounu, the emperor of Hunas in 46 A.D. may well be the founder of Pannu clan of Indian Jats.

Some people try to distinguish between the Hiung-nu (Hunas) of the Chinese history and "White Hūṇas" or Hephthalites of Indo-Iranian who are again sought to be distinguished from the

121. Tartaras, 1756-58, Vol. II, p. 1-124.
122. *JIH*, 1957.
123. *JBBRAS*, 1914, p. 548.
124. *ibid.*, p. 562.
125. See his article in *ABORI* memorial volume.

Kidarites. But there is hardly any difference between them. Physically and racially, all are Indo-European, and linguistically, there was much in common, too. The Hiung-nu (the Hunas) were not Mongoloids; they had Aryan features as is clear from the portraits of their soldiers killed by the Chinese. They had fair complexion, long prominent noses and full beards of bushy hair. The facial angle and a snub nose—which are typical Mongoloid features, were absent in the case of Hunas. Excavations too definitely indicate Iranian features and carpets and other articles—as far as Mongolia itself. We know that the Mughals came to India with Babar. None of the Mughals had Mongoloid features. Even the earlier Turks, who came to India, had non-Mongoloid features. And of course, the Jats/Rajputs, the Gujjars and the Ahīrs—all have fine noses and lots of hair growth. It is therefore aptly stated that almost all the listed tribes of Hunas (Hiung-nu), turn out to be Turkish; and all the Turks turn out to be of Indo-European features. Any trace, that may be found, of Mongoloid race, can be attributed to the large scale marriages of Chinese ladies with the Hiung-nu (Hunas). Rahula Sankrityayana[126] describes a song of a Chinese lady married to a Wo-sun (Gusur-Gujjar) national, as under :

"My brothers gave me to the wo sun king;
and sent me to others' country in a far off land.
where people live in round huts, covered by 'Namdā',
They eat meat and drink milk".

(Tr. from original Hindi).

It is known that the Hiung-nu supreme chief, was called Shanyu (or Chan-yu). On the coins of Artadr and Hyrcodes, two kings of the first century B.C. of Sacaraucae clan (Purāṇic Sakarvāka, Russian Sakarāv, and Indian Sakarvār/Sikarvār Jats), E.W. Thomas and A. Cunningham have read the title Tsanyu (or Chanyu).[127] This reading shows that the Hiung-nu had many things common with the central Asian Śaka/Scythian people. Let us now give a summary, in the form of a long quotation from the same source.

126. *MAKI*, Vol. I, p. 98.
127. See *SIH&C*, p. 292, note 51.

"Robert Gobl suggested to the present author that the Kidarites were the same as the Hephthalites. But in the Pei-she they appear as Ta-Yue-che or Kuśānas. The Chinese knew full well the Hephthalites as Hoa or Hua or Ye-ta-i-li-to of the people Hoa. So there is nothing to show that the Chinese made a confusion of Ta-yue-che, Ki-to-lo and Ye-ta-i-li-to. The reference in the Pei-she clearly shows that the Kidarites are to be distinguished from the Hephthalites, as they are identified with the Ta Yue-che.

"Of course, the Hephthalites are also stated to belong to the race of Te Yue-che in the *Thung-Kiang-nu* and the *Encyclopaedia of Ma-tuan-lin*, just as Ki-to-lo (kidāra) is called the king of Ta-Yue-che in the Pei-she. But it is significant that whereas the Hephthalites never called themselves Kuśāna on their coins, Kidara expressly called himself a Kuśāna king as the legend on his coin, Kidara Kushan Sha, clearly shows. A study of the coin-types of the Hephthalites and Kidara clearly proves that they belonged to two distinct dynasties. Thus, though, it is undoubtedly true that both the Hephthalites and the Kidarites belonged to the same Iranian nomadic complex called Yue-che, yet it is apparent that they constituted two distinct dynasties."[128]

Our comments are as follows :

(1) The Chinese did not make any confusion. Ta Yue-che is the racial name, equivalent to the Greek Messagetae; Kitolo is the clan name, or the individual king, who was the forefather of the clan named Kiṭār and the Indian Kiṭāriya, and Yetalito is the supreme title, Jaṭlāta, as already shown.

(2) Secondly, we would substitute "Indo-European" for the word Iranian in the last but one line of the quotation. But this will hardly be objected to. Incidentally, the tribe which pressed the Kidarites from the north-east, called Juan-Juan by the Chinese and Ju-Juan by otherrs, may be identified by the Indian clan of Jats, called Jenjuān or Janjua, also found among the Rajputs.

In *Śaktisaṁgama Tantra* bk III, chap.VII, verse 43-44, we find the Hūṇas as heroes, living in the north of Rajasthan desert and by the side of Kamagiri mountains. This means the Punjab lands.[129] Here the Huṇas are mentioned alongwith the Kuntals,

128. *ibid*, p. 371.
129. Upendra Thakur, *The Hunas in India*, p. 55, f.n. 2.

to be identified with Khuntal or Kuntel Jats. They are again mentioned together by Sirkar, as Kuntalahūṇa.[130] These Tantras were translated into Chinese by Narendrayasas in 566 A.D., which may give an idea of their antiquity which coincides with the period of Huna emperors, Toramāṇ, Mihiragula and Ajit, i.e., 490 to 554, A.D. or so.

Vāyu Purāṇa (43/44) says that the Sandhrāns (Sandhrān Jats), Tusārs, Lambās, Pallavāls and Chhikāras lived in the valley of the Oxus river. *Matsya Purāṇa* (121/45) includes the Babbars and the Parodas also, in the same category. Sabha Parva (27, 22-24) of the *Mahābhārata* places the Lohāns, Asiāghs (Arsikas) and Utārs in the far north of the hills, alongwith the Tukhars, Kangs and (hairy Jats) Romashas. *Vāyu Purāṇa* (47/43) says that the Kunindas (Kuṇḍus) were living on the bank of river Sitā in central Asia. Same is the location of Tomars and Hans clans.

Finally we come to the conclusion that the Chinese name Hiung-nu is correct, after all. These Hiung-nu were a clan dominant at that time. It was this clan which produced emperors like Touman, Maodun, Giya in the first three centuries prior to the Christian era. These Hiung-nu are still existing as a Jat clan in India and are called Heng or Hengā. We must remember that the Kang Jat were named by the Chinese as Kang-nu; similarly the Heng were called Heng-nu or Hiung-nu. These were the 'Hūṇa Mandal' rulers who fought with almost all the Indian powers, right up to 10th century A.D.

They have now 360 villages in Mathura district of U.P. The late Har Prasad Singh, Commissioner of Income Tax, was a Hengā Jat. As for the word 'Hūṇa' itself, it may be a war cry of these people. In Punjab, it is used in the sense of 'now', i.e., the time for the attack and final kill. Again, Otto Macnchen-Helfen may be right when he says that Hun is a Proto-Germanic adjective, signifying 'High'.[131] As already stated, all the Jat clan names mean 'high' or 'top' or 'head', 'crown' or 'king'.

Interestingly enough, a people called "Jyoha" are mentioned in the Sabhā Parvan.[132] These people are stated to be residents of an area, on both sides of the river Shailoda, flowing between the

130. *Studies in Geography of Ancient and Mediaeval India*, p. 71.
131. Central Asiatic Journal, 1955, Vol. I, pt. II, pp. 101-106.
132. *MBT*, Sabhā Parvan, 48/2-3.

mountains of Sumeru (Pamir) and Mandare giri (Tien mountains ?). They had brought Pipilaka gold (collected by ants) for the Rājasuya sacrifice of Yudhiṣṭhira. Now it seems that these 'Jyoha' are the same as 'Johal' with an addition of suffix—'al'—as usual for tribal names. Thus, the clan of Toramāṇ and Mihiragula seems to have been known to *Mahābhārata* when these people were near the Pamir mountains.

It is interesting to note that Majumdar and Altekar have pointed out that the so-called white Huṇas may possibly be the Kuśāṇas.[133] Similarly Jayaswal also believes that Toramāṇ the conquerer of north India in the beginning of the sixth century A.D., was a Kuśāṇa. Historian Fleet holds the same opinion.[136] All these views have been given because really there was no difference between the so-called Huṇas and the so-called Kuśāṇas. They were all from the same stock, namely the Jat stock. As shown above the Chinese chronicles are consistent in stating that the so-called White Huṇas or the Hephthalites as well as the Kuśāṇas belong to the race of Ta-Yue-che, i.e., the Great Jats.[135a]

Thus we can conclude that the so-called Kuśāṇas, Hūṇas, Hephthalites, Śakas, etc., were really the Jats and they always called themselves as such. Even when they were in Central Asia they were calling themselves Jats and when they came to the borders of India or went to Europe, they persistently called themselves Jats. When they attacked England in the fifth and sixth centuries A.D., they called themselves 'Jutes' (pronounced Jaṭṭehs) and it were they who gave their name 'Jutland' to Denmark peninsula. Aidda, the religious book of the Scandinavian people says that the ancient inhabitants of Scandinavia, were "Jattas" who were called Aryans. Even at the present time, these people call themselves Jats, whether they are found in India or Pakistan or Afghanistan or Central Asia or Denmark, or Germany, etc.

The Chhina Jats

In the Sabhā Parvan of the *Mahābhārata* a list of foreign tribes is given which includes the Hūnas and the Chinās. Varāha-

133. *The Vākāṭaka-Gupta Age.*
134. *JBORS*, Vol. XXVIII, p. 29 and Vol. XVI p. 287.
135. *IA* Vol. XV, p. 245.
135a. *IHQ*, 1954, Vol. XXX.

mihira also refers to the Hūṇas alongwith Chinās in his *Mahāvastu.*[136] Here the reference is to the Jat clan "Chhinā" and because they were of the same stock, they are mentioned alongwith the Hūṇas. This Jat clan of Chhiṇās is still existing. Thus far these "Chinās" were taken by the historians to be equivalent to "the Chinese" because of the similarity of the name; but it is a historical fact that the Chinese never came to the Indian borders from the north-western side of India. In fact the relationship of India with China was always through the Central Asian tribes who acted as intermediaries. Barring individual visits of the Chinese pilgrims to India, and of Indian Buddhists to China, the Chinese people on a scale large enough to be termed as a tribe, never appeared on the north-western frontier of India in the course of entire history.[137] So the word Chhinna cannot stand for the Chinese. Our nearest neighbour on the Chinese side, were the Tibetans whom we Indians called the Bhotas. The very word Bhutān is based on this identification of the peoples of Tibet because the word Bhutān is derived from Sanskrit 'Bhotānt', i.e., the end of Bhotas or Tibetan country. This is because Bhutān is really the watershed of Tibetan and Indian people racially and culturally speaking. Practically all the direct independent connections with the Chinese were through eastern and north-eastern boundaries or the sea. Therefore the word Chhinna in the Great Epic *Mahābhārata* and *Furāṇas*, does not stand for the Chinese but for the Chhīṇā clan of the Jats. This is similar to the expression: "सौवीरा सैन्धवा हूणा:" of the *Vishnū Purāṇa.* Here the reference is to another Jat clan of Sandhu Jats who are designated as Hūṇas. About various other clans of the Jat we shall be dealing with in the subsequent chapters. Our purpose here is to throw certain light on the various terms found in the Indian works which were baffling the historians, and to show that they are all names of various clans of the Jats.

The Word 'Jauvla' and Jauhla Jats

The greatest controversy among the historians is about the word Jauvla. This word was corrupted into Jaubul or Jahul by

136. *Brihat Samhitā*, Vol. XI, p. 61.
137. See E.H. Cutts, in *IHQ*, Vol. XIV, p. 493-94.

the Arabians and hence their territory was called Jabulistan—the land of the Jauvlas. As we shall show, the inscriptions and the coins of Toramāṇ and Mihirkula (Mihirgula) have given the correct pronunciation of this word as Jauvla. This word has been taken as a title by some historians which is not correct at all. Other historians take it as a feudatory or a subordinate title, corresponding to the word Yavuga. But they find it difficult to explain why the subordinate title was continuously used, not only by Toramāṇ who became an independent emperor but also by Mihirkula, his son, who was admittedly a sovereign emperor. The difficulty arises in not appreciating the fact that the word Jauvla, is the name of their clan and it is not a title or even a dynastic name. This was and is the name of yet another Jat clan, now written as Jauhla or Johla. The people of this clan are still existing in the India (Punjab) area and the famous fort near Peshawar which is comparable with the Red Fort of Delhi—is named after this clan of the Jats, and even today it is called the Jauhla Fort. It was these Jauhla/Johl Jats who were the defenders of Khyber Pass from the Kabul side for many centuries against the Arabs, while the brave Jats of Kikan or Kikanan, were defending the Bolan Pass.[138] As early as 682 A.D., these Jats of Kikanan, resisted and repulsed the Arabs, and at the time of Calliph A-Mehdi (786-809 A.D.), his armies had to measure swords with these hardy Jats of Bolan Pass.[139] Jauvla is the word which was mainly used by Toramāṇ and Mihirkula. According to Buhler, the word Toramāṇ is neither Sanskrit nor Prakrit but is of Turkish origin and means a rebel or insurgent.[140] The title accordingly, should be connected with Jauvla 'falcon'. As stated earlier the origin is not Turkish but Śaka, influenced by old Pehlavi as were all the names of these people. Bühler further states that Sāhi is a title or a surname and Jauvla epithet may be a tribal name or a biruda. Here Bühler has hit upon the nail because Jauhla is in fact the name of their clan. Cunningham identifies Toramāṇ Jauhla, with the prince called the Jābuin in the "Chachnama"—a history of Sindh, which states that this prince had built the famous temple of the sun at Multan. The foundation of this excellent sun temple were laid

138. R.C. Mazumdar, *History and Culture of Indian People*, Vol. III, p. 174.
139. *ibid.*, Vol. IV, p. 127.
140. *EI*, Vol. I, p. 239.

in 505 A.D. J.J. Modi on the authority of Firadausi's *Shāhnāmā*, suggests that Jau is really Jaugan or Jaugani, which is another variant of Chagani. He holds that the Huna King was called Jaugan as the Hunas were primarily and emotionally connected with Jaugan—their favourite place, which they were eager, at all cost, to retain in their hands. Now it is correct that they wanted to retain Chagan area in their hands, this being their ancestral place, but it is certainly not correct to derive Jaugan from Jau—and J.J. Modi is completely off the mark here.

According to Jayaswal the word Jauvla of the Kura inscription should be read as Jauvṇa[141] but this is also not correct although Rapson reads the same name on some coins.[142] This reading of Jauvna on coins may be correct but it certainly is not identical with Jauvla. We have another Jat clan name Jauṇa/Juṇa and it is possible that the coins may belong to the kings of this Jauṇa clan. Heirfeld[143] and Junker[144] read the word as "Zobolo" on some coins. Henning, takes it to be a title. It is also stated that the title Sāhi, used by the Kusanas was followed by the Hephthalites or White Hunas and similarly, Jauvla/Zowolo was also borrowed from somewhere. Both the assertions are wrong. Neither the title Sāhi was borrowed nor the clan name Jauvla was borrowed. The title Sāhi has been used by them since at least the seventh century B.C. and it is absurd to suggest that a person can borrow his clan name which is invariably the name of one of their ancestors. Upendra Thakur gives the adjective, "the-so-called-tribal—Viruda" to Jauvla and says that it stands for a section of the Hunas who on their way to India first settled in a land called Zabulistan to the south of the Hindukush (i.e., Afghanistan).[145] Thus far, he is correct. Later on at page 100 he gives a definite opinion to say that the word Jauvla is a title and not a name. Here he is wrong. Bivar also suggests that it was the official title of the dynasty. He had found two stone inscriptions at Uruzgan (in Afghanistan) where the words Saho Zovolo has been read by him.[146] All these ideas, sometimes reached the truth

141. *JBORS*, Vol. XVIII, p. 201 ff.
142. *ICR*, p. 29.
143. *MASI*, No. 38, p. 19.
144. *Span*, 1930, p. 650.
145. *The Hunas in India*, p. 98.
146. *JRAS*, 1954, p. 115.

but not the complete truth. The word Śahi is of course the same as the Persian Śāhi meaning 'royal' whereas Jauvla is the name of the clan to which the white Hunas under Torāmaṇ belonged; and as mentioned above, this clan still exists and at present they write the name as Jauhla and also Johl. This name again appears in an inscription of Mahendra Paul (893/912 A.D.). Referring to a Tomar chief, the inscription also mentioned a person called Jauvla. This is the same name of the clan to which Toramāṇ belonged. "In this way the links of Tomars, Gurjars, and Hunas continued to exist."[147] We hope this will clear the picture.

The word Jabulistan therefore is the Arabic version of the original Jauvlistan/Jaullasthān and it comprised the area of Kabul Gazni and adjoining parts. Hiuen Tsang, the Chinese traveller noted in the seventh century A.D. that the king of Jabulistan had succeeded a long line of kings and he was a follower of the cult of sun or Ksun.[148] According to Ghirshman, one of the kings of this dynasty was called Vakbha, whose coins have been found which show a marked degree of Indianisation. One of the later kings was called Napki Malka. His coins were restruck by the later Turks, the Sahi Tegin.[149] It is significant that when the Arabs invaded Jabulistan in 654-55 A.D., a decade after the visit of the Chinese traveller, they mentioned only Zunbil as the title of the king and they do not associate him with the Turks. This word Zunbil is again a derivative of Jabul/Jauvla, which was the name of the ruling clan.

The inter-relation of the Kusanas, the white Huna and the Kangs

The historians are further puzzled as to why the so-called white Huṇas treated the so-called Kuṣāṇas and the Kangs, on equal footing and with respect. R. Sankrityayna while mentioning that the Śakas, the Hephthalites and the Kangs, in fact, all the other central Asian people, were using brass arrow heads until a late period and were all similarly dressed and had similar customs and language, observes, "in the time of Kuśānas, it seems that the Kangs were treated as equal to the Kuśānas, even though

147. P.C. Bagchi, *India and China.*
148. S. Beal, *Buddhists Records*, Vol. II, p. 285.
149. See *JA*, 1935, p. 289; and *JRASB*, Numismatic Supplement, Vol. 46, p. 6.

the Kangs were under the Kuśānas, because the Kangs belonged to the Śaka race. They were treated in a similar way as the Medians were treated under the Achaemenian Empire. No wonder that Indians count the Kang among the Kuśānas after their arrival in India."[150] Again he says, that in the fifth century the Hephthals or white Hunas, who put an end to Kuśāna kingdom in central Asia and Punjab and also suppressed the Kangs under the Hephthal King, "Peikand", similarly treated them with equality. As fierce fighters the Kangs proved very useful to the Hephthalites. The Hephthals got ready-made armies of the Kuśānas and the Kangs and other Saka tribes, without any effort.

Similar ideas have been expressed by other historians also. But if we keep in mind that all these people were one, and there were merely changes in the ruling families, one clan substituting the other, then we can very well understand the treatment to the so-called vanquished. This also explains why the Yue-che, were practically welcomed by the Tehia (Dahia) of Bactria. As is mentioned by Sankrityayana himself, these people had a democratic form of government and every clan had its own chief. A higher chief, of a certain number of clans was elected by the clans and was called a Kagān/Khakān/Khān. All the clan chiefs used to elect one of them as the Supreme Chief called Khakān-I-Khakān, i.e., "Chief of the chiefs", the Rājādhirāja of the coins. It was not necessary that the next Supreme Chief should be elected from the same clan. That is why we find so many changes of the ruling clan names. Their combined people of a particular clan or group of clans including the ladies and children were called "Ordu". The 'Ordu' used to have a tribal meeting three times a year. At these meetings the religious ceremonies were performed and political decisions were taken by the Supreme Assembly. Inter-clanish disputes were also settled. This is the word which was used by the later Mughals in India as synonym of a military cantonment and from which the word Urdu, one of the present Indian languages, has come. Urdu is also the official language of Pakistan and is spoken in many parts of India.

Franz Altheim, the German scholar, identifies the white Hunas King of Sogdiana as "Kong-Khas", the Kidarites king mentioned

150. *History of Central Asia* (Hindi).

by Priscus. Paul Pelliot also mentions the name as Kung-Kas.[151] This name is also mentioned by the Persian writers as the name of a king of the white Hunas or the Kidarites. It is again the name of a Jat clan called, nowadays, Ghaṇgas (घण्गस). I think this name is such, about which there can be no two opinions and there is hardly any other name of any people in the world resembling it. So it can have only one significance, namely, it was the clan name of the Sogdiana king who fought with the Sassanid kings of Iran and he was a Jat of the Ghangas clan.[152]

Further it was one of the basic rules of these people that everyone was deemed to be equal. Even when a particular person was elected as Supreme leader, he was not treated as something higher than the rest of them. He remained equal to everybody else but in matters of leadership, his views were given more weight in deliberation of their Ordu meetings, and in decisions of war and peace. This unwritten law is still in operation in the present Jats in India. Here every Jat is equal. A poorest Jat, who even finds difficulty in making both ends meet, does not consider himself inferior to another Jat who may be a Chief Minister or any other dignitary, howsoever high. This was the reason behind equal treatment to each other by the Śakas, the Kuśānas and the Hephthalites, etc. There is no word, in their language, corresponding to the Hindi word *Āp* (आप). All Jats call each other by the pronoun *Tū*, i.e. 'You', (*Tusi*, in Punjabi).

Linguistic and other affinities : It is noteworthy that even Pelliot, who distinguished the Kuśānas from the Yue-che holds that the Tokhri language of the Uighur colophons is the Tokharian—language of the Takhars—which Hiuen Tsang found in Tokharistan and Kuśāna of the same colophons is the language of Kuca area, and both these languages belong to one family. Our theory is that not only the languages of the Kuśānas, the Takhars, the Kangs, the Dahae, etc. are common but these are the same as Śaka language—the language of the Jats, with minor local differences.

Now let us quote a footnote from Buddha Prakash's *Studies in Ancient Indian History and Civilisation.*

151. *JA*, 1934, p. 42.
152. Mentioned as Khangas in *Tribes & Castes*, Vol. II.

"That the Kuśānas in India considered themselves related to the Śakas is manifest from the fact that in the ancestral gallery (*devakula*) of the Kuśâna kings found at Mat, near Mathura, the statues of Wima Kadphises and Kaṇiṣka have been found alongwith that of Caṣṭana, the son of Ysomotika, one of the Western Satraps of Saurāṣtra and Malwa.[153] This shows that Caṣṭana, a Śaka by birth, was treated as a member of their own clan by the Kuśāna Emperors. It is also significant that in the same gallery, a head wearing a high Scythian cap with the tip tilted forward, reminds us of Śaka tigrakhuda."[154]

The costumes and armaments of the Indian Śakas and the Kuṣāṇas were identical with those found in the graves of the Sarmatians, i.e., the Alains. In fact this word Alains (Alans) is formed from the original 'Aila' which is the same as the Ailāvat Jats. The high boots, pant, long coat and headgear of all these people are common. It is this very dress which is found on the coins of the so-called early Gupta Emperors of India who belonged to the Dhāraṇ clan of the Jats. Later on they were Indianised and therefore on their later coins, these emperors are shown wearing the Indian dhoti. For armaments the long sword and the lance were most important. The bows and arrows were on the way out. Heavy scale armour and ring armour were prominent. On the coins of Azes the king is clad in long coat and on the statue of Wima Kadphises, the long sword and strong lance are displayed prominently. On the statute of Kaniṣka, the long sword is strapped to the coat while on some coins Kaniṣka is shown with a long lance. On the coins of Vasudeva and his successors, the armour is very prominent. This original dress of coats, pants and boots of the central Asian Jats has been used even on the statues of their gods. The statues of sun-god near Mathura is shown as wearing heavy long boots.

These are further proofs, if further proofs are really required, of the identity of the Indo-Scythians/Śakas and the Kuśānas. As already stated, it should not cause any surprise at all to find these people treating each other on equal footings. The Sakas under Caṣṭana, Rudradāman, up to Rudrasimha—were all the same as the Kuṣāṇas, the Kāngs, etc.

153. J. Ph. Vogel in *ASIAR*, 1911-12 p. 126.
154. *SIH & C*, p. 251 (footnote).

In fact, the costume and armaments—pantaloon, coat, belt, boots, long swords, etc.—which the Chinese copied from the Hiung-nu in the beginning of the third century B.C., were Iranian *par excellence*, as shown by Barthold Laufer in *Chinese Clay Figures, Prolegomena on the History of Defensive Armour*[155] and by M.I. Rostovtzeff in *Iranian and Greeks in South Russia*,[156] and by T. Talbot Rice[157] and by others also. Their origin was definitely Iranian/Scythian.

Jats, Goths, Gots or Jutes ?

Some people doubt this identification on the ground that the Jats/Getae/Goths are different from each other and that they cannot be the one and the same. They say that similarity of sounds is no evidence of identity. The change of letter 'J' into 'G' is one of the causes for these views, but as mentioned earlier, this change of letter 'J' into 'G' is quite simple and is based on Grimm's Law of Variation'. It is under this law that the Sanskrit 'S' is changed into 'H' in the Persian, and the Indian Hans becomes Gans in German language—both words meaning 'Goose'. It is under this law that the words 'L' & 'R', 'L' & 'N'; 'J' & 'G' are interchangeable. On the same principle of Grimm's Law of Variation, the Sanskrit Jiva (living being) becomes Jhiv in the Russian and Guva (s) in the Lithuanian language.[158] Similarly, the European word George and Georgia are pronounced with a 'J' and not 'G'. On this very basis the word Jat becomes Getae in Central Asia and Got/Goth in Europe but in Denmark it is written with an initial latter 'J' in Jutes and Jutland.

According to J.J. Modi : "The Goths are an off-shoot of the early Huna stock."[159] Hewitt's views of their identity, in *The Ruling Races of the pre-Historic Times* have already been quoted.

Sir Henry Elliot has clearly stated that the Jats migrated to India from north-west Europe. About this migration from north-west Europe, we do not agree. On the identity of the Indian Jats with the people in north-west Europe, there is no doubt, Col. Tod's view is also the same. Many other views can be

155. *Chicago*, 1914, p. 218.
156. *Oxford*, 1922, p. 204.
157. *The Scythians*, pp. 193-196.
158. See *MAKI*, Vol. II, p. 566.
159. *JBBRAS*, 1914, p. 562.

quoted but it will be unnecessary because only a few people doubt this identification. The fact that so many surnames are common to them, further supports this view. Some of them are given below:

Indian Jats	*European Jats*
Dill	Dhall
Keir	Kher
Read	Riār
Legge	Legha
Minns	Minhas
Dhillon	Dillon
Bhuller	Buhler (A well known historian.)
Mangat	Mangait (A well known Russian historian.)
Bains/Vans	Vans/Vance/Baynce
Kahlon/Kallāṇ	Klein
Chavan	Chvannes (The well-known historian.)
Hans	Hans/Hanz
Mann/Man.	Mann (The well-known English writer of history.)
Her	Her
Meir/Mer	Meir/Meyer
Gill	Gill (also Gilman & Gilmore—Nobel prize winner)
Hall	Hāla
More	More
Rāṭhi (Rastric ?)	Raster ?
Bhinḍer	Bender
Chaṭhā	Schatten ?
Chiller	Schiller
Rose	Rose
Bais	Weiss

Their Cities : Their identification is further proved by the names of the cities also. I am giving only three examples :

One is Asigarh in Malwa founded by one Beeka Jat. Its corresponding town is called Asigord in Scandinavia.[160] It is also

160. *Annals of Rajasthan*, Vol. I, p. 54.

stated there that the successor of Odin (Bodin-Buddha) in Scandinavia was Gotama—another name of Lord Buddha. This is because the Jats in central Asia came under the Buddhist influence at a vary early period. This is not possible without accepting that these people went from Central Asia to northern Europe.

The second name is Alvar. This city is well-known as the capital of a former princely state in north Rajasthan-Haryana boundary. The word Alvar is of Gothic origin,[161] (i.e., Jat origin) and it is this word which appears as a personal name also, for example, the Spanish Alvaro. The third example is of Jaisalmer. This is also the name of a place in Holland-Denmark border, styled 'Ijesselmeer'. These words are such that they cannot be independent of each other. The chronicles of the Bhaṭṭīs of Indian Jaisalmer definitely speak that they came from areas in Jabulistan and beyond, although they later on claimed to be descendants from the Yadu Vaṇśa. Incidentally, practically all the clan names of the Jats are found in the Rajputs also. For example, Dahiya, Bhatti, Chauhan, Minhas, Solanki, Pawar, Dhankhad, etc. etc. More of this topic in a later chapter. Here we are on the question of identity of the Indian and European Jats. It has already been mentioned that the old religious book of the Scandinavian people, *Edda*, speaks of them as descendants of the original inhabitants named "Jittas" who called themselves Aryans. The same book also states that they were also called Asi who come from Central Asian region of the river Oxus. It is the same region from which the Indian Jats have come and as per *MAKI*, Asi is the name of one of the Śaka clans. At the end of the seventh century, two tribes of the white Hunas stock, are said to have invaded the Holy Roman Empire after the death of Attila and they continued fighting for 72 years from 485 to 557 A.D.[162] The names of these two clans are given as Kulur-guri and Utar-guri. It is these people who later on combined and were called Bulgari, after whom the modern Bulgaria is named. Now both these names Kulur & Utar are the names of the Indian clans of the Jats and these are now written as Kullar and Udār. The Indian name of yet another Jat clan, is now written as Chhiller

161. *JRAS*, 1954, p. 138, note III.
162. See J.J. Modi in *JBBRAS*. 1914, p. 548.

which is practically the same as the German name Schiller. Similarly, the German tribal name Klein may be identified with the Indian clans name Kahlon or Kallān. I have given hereafter a consolidated list of names of the Indian clans of the Jats. Anybody who is interested in this subject one way or the other, has merely to consult the list. If researched properly, it will be found that practically all the clan names are common, except those which come into being after their arrival in India and Europe, as the case may be. It is not without significance that many art objects, coins (especially of the Kuṣāṇas' period), a statue of Buddha, etc., have been found in France, Germany and the Scandinavian area of Europe. In the excavations carried out in the mid-1950s, on a small Island called Lillion (.....the same as Lalli ?), or Helgo about 20 miles west of Stockholm, among many other objects, an exquisite bronze statue of Buddha seated on a lotus throne with crossed legs, was found. According to Wilhelm-Holmqvist, who conducted the archaeological investigation, the Buddha is of Indian or Central Asian origin.[163] It is well known to historians that the statues of the Buddha were prepared for the first time under the Kuṣāṇas represented by the famous Art Schools of Gāndhāra and Mathura. Thus this Buddha's statue must be of the Kuṣāṇas who were one of the tribes of the Jats and it must have reached north-western Europe either with the people who migrated to that place or with the people who traded between the two areas. It should also be borne in mind that, as per recent excavations in USSR, the Kuṣāṇa Empire spread up to the Crimea and the Danube. From there to Scandinavia, it is but a small distance.

There is an interesting article on 'Alvara of Cordova' (tenth century A.D.), who is called 'Last of the Goths'. He was the grandson of the last Jat king of Spain. In that article, Alvaro is stated as explicitly claiming to originate from a nation of classical antiquity, viz., the Getae.[164] Let us here Alvaro about the race to which he belonged:

> But that you may know who I am, hear Virgil:
> "The Getae scorn at death and praise the wounds",

163. Cited in *SIH&C*, p. 268.
164. *JRAS*, 1954, p. 138.

and again:
"The horse the Getan rides;"
and the words of the poet;
"On this side the Dacian, and on that presses the Getan".
I am, I tell you, of the race whom Alexander declared should be avoided, whom Pyrrhus feared, and Caesar trembled at; of us too, our own Jerome said;
"He has a horn in front, so keep away."

(Episola XX, Nigne, Vol. 121, Col. 514).

Here the Dacian stands for the Hungarians, who were named after the Hunas, 'Hungari'. But the interesting point is that the metaphor of 'horn in front' is heard in India too. Further Getan or Jatan, is the plural form of the word Jat in India also. In 1192 A.D. Prithviraj had been defeated, and the Jats of Haryana raised their "standard of tribal revolt" under a leader named simply as Jatwan. In that "obstinate conflict" at Hansi, (Hissar dist.), "the armies attacked each other," says the author of *Taj-ul-Maasir*, "like two hills of steel, and the field of battle became tulip dyed with the blood of warriors. Jatwan had his standards of God—plurality and ensigns of perdition, lowered by the hand of power, Allah.[165]

Their Descendants in Central Asia

As it often happens whenever there is a migration of people on a large scale almost always some people do not migrate and prefer to remain in their original homes. This happened in the migration of population of India and Pakistan in 1947. Many Muslims remained in India and many Sikhs and Hindus remained in Pakistan. Similarly, many Jats remaind in Central Asia, and later on got mixed with the local population. Even so, they have to the present time retained their original clan names. Many other names of the clans in Central Asia do not find parallels in the Indian Jats because some of the clans are of later origin, i.e., after the Central Asian Jats had arrived in India prior to sixth century A.D. The following parallels are given showing the same clan names found in the Indian Jats as well as in the Central Asian Jats as at present:[166]

165. Elliot, Vol. II, p. 218.
166. Taken from *MAKI*, Vol. II.

	Indian Jat Clan Name	*Corresponding Central Asian Name*
1.	Māngaṭ	Mangat
2.	Nain/Nayan	Noyan
3.	Dhāmā	Tama
4.	Sāran	Siran
5.	Tatrān	Tatar (It is the Arabic pronunciation. Its real pronunciation is Tatran, the same as in German Tatran.)
6.	Bislā	Bisvala
7.	Kang	Kang
8.	Kallāṇ	Kullen.
9.	Cheema	Cheemir
10.	Shergill	Sirgilli
11.	Tomar	Tomir
12.	Chhiller	Jiller
13.	Gurlā (Wat)	Guralet
14.	Ojhlan	Oghlan (also Ojh)
15.	Najjar	Nachar
16.	Ulhān	Ulgan
17.	Gill	Gilli
18.	Gul (iya)/Kulār	Kula ?

The list can be further enlarged. In the article "Chinghiz Khan and his Ancestors" by Henry H. Howarth, even Chinghiz Khan is addressed as "The Valiant Bogda".[167] There is an Indian Jat clan called Bogdāwat. A composition of Chinghiz Khan's army is given which mentions that it had 30,000 Jats, and further, 20,000 soldiers of 'Indian' origin, were commanded by one Bela Noyan. As shown above this Noyan is the same as the existing Indian Jat clan 'Nayan'/Nain. We are not sure whether Chinghiz Khan belonged to the Bogdāwat clan of the Jats but the epithet Bogda is striking. It may be an honorific title, like 'high', brave, etc. and points to the Central Asian origin of Jats. In the autobiography of Taimurlung (Tamerlane) also we find repeated references of his fights with the Jats. At one time Taimurlung was the adviser of the Jat governor of

167. *IA*, 1886; Vol. XV, p. 129.

Samarkand, named Khoja alias 'Oghlan'. This Oghlan is also the name of another existing clan of the Indian Jats. Here is a quotation from 'The Conquests of Taimurlung': "Things are worse than ever...he (Zainuddin) said; 'Even I the Chief Mulla have to live in hiding where you (Taimurlung) found me. It is the same (position) in Bokhara and Khojend, and Karshi...everywhere. There is not a single Tatar Prince to lead us. You are the only Prince who dared...come near the Jat strong-holds.' Zainuddin studied me shrewdly. I had once accepted Allah's mentle—I wanted to wear it no more. 'Pray for a scourge on the Jats,' I said, derisively, and then in a moment of inspiration, I added, seriously, 'Pray for a scourge on their horses. Without horses, the Jats are powerlesss."[168] Here Taimurlung is referring to the pitiable position of the Muslims in Central Asia against Bikijuk, the Jat General and others. Taimurlung states that he had once fought against the Jats for the sake of Allah, i.e., Islam and he did not want to fight again. Incidentally, it seems that the prayers of the Head Mullah of Samarkand were answered by Allah because a very serious disease had, in fact, spread among the Jat horses and it is stated that a large number of them died with the result that the Jats had to carry their belongings on their own heads and ultimately Taimurlung was victorious. It was only after his victory over the Central Asian Jats that Taimurlung could come to India and ransack Delhi.

The Russian "Antas" are the same as the Indian Antals and the Russian "Ven" seems to be the same as the Indian Benhwal/Venwal. Even the Russian word, Slav, which is the name of a major population of Russia is a derivative from Sakalav which is Sakaravak of the Indian *Purāṇas* and the Sakawar/Sikarwar of Indian Jats.[169] The love of Central Asian people for 'L' as against 'R' is well known.

To conclude this section on identity of the Indian, the Central Asian and the European Jats, I must refer to the excavation work carried out in Crimea and other western parts of Soviet Russia. In the excavations at Tovsta (in Ukraine) in 1971, many articles of the Śakas were unearthed. One of the articles was gold pectoral

168. *Autobiography of Timur*, Eng. Trans. by Major Stewart (1830) from Persian *Malfuzat-i-Timuri* by Abu Talib Husaini.
169. See *MAKI*, Vol. II, p. 563.

weighing 2½ pounds. On this pectoral there were figures of 44 cows and mares. In the centre there were two Śakas, with matted hair and full beards—exactly like the present-day Sikh Jats of Punjab. A gold drinking vessel of fourth century, B.C. and another drinking cup were also found at Solokha in Ukraine. It depicted a Śaka hunter on horseback, killing a lion with his spear. A gold comb was also found. The heavy necklace of solid gold or silver, which the Śakas were very fond of, are exactly the same as the present Hansla/Kantha of the Indian Jats which is even now worn in the countryside. The earrings of the males called "Murki" are still current in the Indian Jats in the Rajasthan area, although these are now on the wayout.

Therefore, we can say with full confidence that the Indian Jats, the Russian slavs and many north European people belong to the same Jat race. The following quotation is given from R. Sankrityayana is worth noting: "The ancient Śakas have reappeared in the form of Russian slavs and are present even today. The western Śakas, after migrating from Śākadvīpa, entered many countries and were absorbed in India as the Śaka Brahmins, Rajputs, Jats, Gujjars etc., of the Hindus. The close similarity of Sanskrit with the Russian language will be clear from a look at their history. This is because the Russians are the descendants of the same Śakas, whose brothers, the Aryans, settled in India and Iran in ancient times. Their mutual contracts were not broken. On the other hand, after a lapse of centuries, a large number of Śakas again came to India"[170]

The Sunflower and Religious and Social Ideas

It is already stated the sunflower is not an Indian symbol. For religious and other art purposes, the Indian national flower *par excellence*, is the lotus. The sunflower is never used. It was, however, the main flower motif of Sumeria and Babylon from where it was, perhaps taken by the Central Asian people. A replica in *A History of Persia*, shows the stele of Naramsin, the Sumerian conqueror, alongwith the defeated Negroite foes.[171] On

170. *MAKI*, Vol. II, p. 565.
(Translated from the original in Hindi).
171. P. Sykes, *A History of Persia*, Vol. I, p. 66.

the top of this stele, two sunflowers are prominently displayed. This is perhaps the first evidence ot the use of sunflowers in the third millenium B.C.

After the arrival of the Scythians and the Kuṣāṇas in India, we find the sunflower in the temples of the sun-god in India. Sankrityayana has duly mentioned this fact in his *MAKI.* A very important instance of this type has been described by Kalidasa.[172] Datta has described the finding of two sun images from the district of 24 Pargana (Bengal). Figure No.1 is definitely an image of tha sun-god and it was found by a villager in the course of excavation of a tank at Kashipore, a village under Jaya Nagore Police Station of Alipore subdivision. The figure is about 2½ ft. high and made of basalt stone of bluish colour. In this figure, "the sun-god, wears a cap like head dress, from underneath which curls of hair are descending on each shoulder; a short necklace, apparently of beads with a rectangular bar in the centre, plain bracelets and a long tunic, similar to that of the Surya images found in the niche of the Gupta temple of Bhumara."[173] This kind of dress is also seen in the Kuṣāṇa images and is evidently, the Udicya, northern dress, which Varāhamihira assigned to sun-god in his *Bṛihatsaṁhitā.*[174] In each of the two hands there is a lotus stalk, rising just about the shoulders and terminating in a bunch of lotuses, unlike a single lotus as depicted in the later images. The waist is tied round by a belt with two hanging tassals from the stud in the centre. Alongwith the left side, there is a sword kept in position by means of a strap".[175]

Now admittedly the image is of the fourth/fifth century A.D., but Mr Datta is definitely wrong in stating that the flower is the lotus. Even a layman can tell that it is not lotus flower but a sunflower. Firstly, the lotus flower is not represented in bunches and secondly, the lotus flower has only petals and a stalk. The seed producing middle portion of the flower stamen is very prominent in the case of sunflower and is practically absent in the case of lotus which has only petals. Our point here is to show

172. Datta in *IHQ*, 1933, Vol. IX, p. 202.
173. Plate XIV, *MASI*, No. XVI.
174. Plate XII, catalogue, Museum of Archaeology, Sanchi.
175. op. cit.

that this sun image which is duly shown with a belt and sword is not of Indian origin but was made during the Kuṣāṇa period or early Gupta period, by the Central Asian immigrants. The sword is never shown in this manner in Indian images of gods and of course the cap like head-dress again points to its Central Asian origin. Obviously the image was made under direct instructions from Central Asian people, most probably the Kuṣāṇas who had their empire up to Orissa and Bengal and perhaps Assam, too. J.N. Banerji mentions a similar figure of sun-god from Gandhara.[176] It has boots, and other such things. The fact that the Bhumara temple image of the Gupta period shows the same dress of tunic, goes in favour of the fact that the so-called Guptas themselves were immigrants from Central Asia. It is important to note that the first Gupta emperors, are shown on their coins, wearing coat, pant and boots –a Central Asian dress. But we shall come to this point in a separate chapter about the Guptas.

At present we are concerned with gods and religious affairs of the ancient Jats. We know that Utukhegal, the Virk, constructed temples of the sun-god and the moon, more than 2,000 years before Christ. The Ven/Ben dynasty kings of Armenia, were pre-eminently sun-worshippers. The Māns and the Maṇḍas too, were believers in the sun-god. Tomyris, the queen of the Messagetae (Dahae) swore by sun-god; and so does Shunka, the Scythian leader against Darius. The sun cult was introduced into India by the Magian priests, who came from Sākadvipa, which touched the Dadhi sea (Dadhi-Dahae-Dahi).[177] D.K. Biswas shows that the distinctly Aryan sun-cult came from ancient Iran.[178] Why are they called Magas ? The *Bhaviṣya Purāṇa* answers that a sun-worshipper is called Maga because he meditates on the letter 'M'

(मकारो भवान्देवो भास्कर: परिकीर्त्तित:)[179]

They are also called Bhojakas and again the *Bhaviṣya Purāṇa* explains why.

धूपमाल्यैर्यतक्षापि उपहारैस्तथैव च ।
भोजयन्ति सहस्रांशु तेन ते भोजका स्मृता ।।[180]

176. *Development of Hindu Iconography*, 1936, p. 434.
177. *Vāyu Purāṇa*, p. 49-75.
178. D.K. Biswas, *IHQ*, XXII, pp. 173-175.
179. *Bhaviṣya Purāṇa*, 1/44/250.
180. *ibid.*, 1/144/26.

because they offer to the sun-god, the incense, garlands and other presents.

The abhorrence of caste system of high and low borns, has to be explained in the light of this Central Asian/Iranian influence. "In matters of religious ceremonies, a Brahman and a Sudra are equal and without any spiritual or external difference.[181]" "The mode of the birth of a Brahman and a Sudra is the same. All castes are equal. Saṁskāras are useless."[182] "Sacrifices (Yajnas) are like frail boats, on which no reliance can be placed; and persons who pinned their hopes on them, were doomed to be immersed in ignorance and darkness, like blind men, led by those who are themselves blind."[183] That is why R.C. Hazra says that "The Magas allowed great privilege in religious matters to women and members of lower castes."[184] Contrary to certain opinion, there was no caste system during the Maṇḍa empire or later. The Puranic parallelism of four castes in Śākadvipa, has to be dismissed as incorrect and untenable, says R.K. Arora.[185] It is from Arora's book that many of these quotations have been taken. And finally, *Bhaviṣya Purāṇa* says that the people "have divided themselves in to different castes on the basis of their actions and dispositions."[186] Otherwise, all are equal and can join any profession or vocation. The ancient Aryans had no caste system. *Aitereya Brāhmaṇa* says that Brahmans are known as Kśatriya and vice versa.[187] There was no *Sanyās* (renunciation), as the Aryans wanted to live amongst their sons and grandsons, till the end of life.[188] The expressions 'Mokṣa' and 'Sanyās' are conspicuous by their absence in the *Rigveda*.[189] So, the ancient Aryans and their later followers, use to live and enjoy life and were free from caste prejudices. Their way of life was practical and simple, being people of villages, rather than cities. These people used to perform their own *yajñas* (sacrifices), without the aid of Brahmans (priests). The people of Punjab are called *Raja-yājaka* (sacrificing kings) in

181. *ibid.*, 1/41/29.
182. *ibid.*, 1/43/15.
183. *Kaṭha Upanishad*, 1, 2, 5.
184. *Studies in the Upapurāṇas*, 1958, Vol. I, p. 31.
185. *Historical and Cultural Data from Bhaviśya Puraṇa*, p. 30.
186. *Bhaviṣya Purāṇa*, 1/44/24.
187. *Aitereya Brāhmaṇa*, VII, 2 and III, 2.
188. *Rigveda*, X, 85, 36.
189. Buddha Prakash, *P&SM*, p. 67.

Mahābhārata[190] and they are called Kśatriya-yājakas (sacrificing-warriors) by Pāṇini.

Jats in West Asia

It is interesting to note that in the seventh century A.D. the Jats were found in Arabia proper also. There is reference to a Jat doctor who treated Ayasha, the wife of Prophet Hazrat Mohammed, when she was ill.[191] It is not without historical basis that all the Arads, on their first arrival on the Indian soil found and fought with the Jats only. That is why the mistaken belief that early Muslim historians applied the term 'Jat' to almost every Indian when they first came into contact/collision with them on the North Western frontiers of India.

The existence of the Jats in the Muslim Arab Empires in the seventh, eighth and ninth centuries is proved by the following four quotations:

> "Mohd. Ibn Kassim, the Commander on behalf of the Hajjaj (near about 708 A.D.) was reinforced by the 2,000 select horses sent by the Hajjaj and 4,000 war-like Jats from Siwistan (Sehwan) in India. After conquering a few more strongholds, he seized Multan."[192]

Here the reference is to the conquest of Sindh by Mohd. Ibn Kassim, the Arab General in 712 A.D. It is well known to historians that the Jats in the Sindh kingdom were divided perhaps because of their brothers fighting on the side of the Arabs. We know that the Jats of the western provinces of Sindh joined with the Arabs, whereas the Jats of the eastern provinces fought with King Dahir.[193]

The second quotation is taken from the *History & Culture of Indian People*, and relates to the period 786-809 A.D.

> "The Muslim armies from Caliph Almahdi had also to fight with the hardy Jats of Kikanan who are known to have resisted the Arabs as far back as 662 A.D."[194]

190. *MBT*, Karna Parvan, 45, 40.
191. D.P. Singhal, *India & World Civilisation*, Vol. I, p. 145.
192. Majumdar, *History & Culture of Indian People*, Vol. III, p. 172.
193. See *Chachnama*, translated by M. K. Beg, p. 124.
194. op. cit., Vol. IV, p. 127.

This third quotation taken from *A History of Persia* throws light on the kingdoms of the Jats in the Central Asia in the fourteenth century A.D.

> "The Governor of Mongolia or Jatah at this period was Tughluk Khan, who on seeing the state of anarchy into which Transoxiana had fallen, determined to annex it. He started on an expedition for this purpose in A.H. 761, (1360 A.D.) and marched on Kesh; Haji Barlas, deeming the odds too great offered no defence and fled to Khurasan (Persia) where he was afterwards killed by brigands...to save the situation, Tamerlane, decided to tender his submission to Tughluk Khan...in the following years, the Khan of Jateh obtained possession of Samarkand and appointed his son Khoja allias Oghlan to the Governorship of Transoxiana with Tamerlane as his Counsellor."[195]

As mentioned above this dynasty was of the Oghlan clan of the Jats who were Buddhists at that time. It should be mentioned that Khan is not a Muslim title, it is a pre-Muslim Central Asian title adopted by many Buddhist kings. It is derived from Khakan/ Kagan/Khan. This title was being used in India, as late as the fourteenth century A.D. Kalhaṇ's *Rājatarangiṇi* mentions a king, Alakhan of Gujrat (Punjab), and Jonaraja's *Chronicles* show that at the time of its capture by Sultan Shihabuddin of Kashmir (1354-1373), the ruler of Udabhaṇḍa (modern Und, near Attock), was one Govinda Khan.[196] It is also well known to historians that in 1289 A.D. Jat king Arghun, son of Abaga had proposed to the Christians of Khurasan area, a joint attack on the Muslims who were a new rising power in the Oxus region. It was his successor Ghajan Khan who upon his accession to the throne in 1295 A.D., proclaimed himself a Muslim. He was the first Jat king who embraced Islam, and this marked the beginning of the process of conversion of Central Asia to that faith.

We shall conclude this narration of the existence of the Jats in Muslim Arab Empire with another quotation from the *History of Persia,* Vol. II :

195. op. cit., Vol. II, p. 119.
196. See, Konow's note J in *Rājatarangiṇi*

"Under the orders of Walid I, at the beginning of eighth century of our era, a large number of Jats, termed Zotts by the Arabs, had been transported with their buffaloes from the lower Indus to the marshes of river Tigris. As soon as they were firmly established there, they began to rob and to kill. By closing the Basra-Baghdad road, they raised the cost of food in the capital and compelled successive Caliphs to send armies to subdue them. Their insolence is expressed in the following poem; preserved in the pages of *Taban* :

'O inhabitants of Baghdad, die !
May your dismay last long !
It is we who have defeated you after having forced you to fight in the open country;
It is we who have driven you in front of us, like a flock of weaklings !'

"Marrum's Generals were unsuccessful in dealing with this elusive scourge and Motasim's first care was to send Ojayf, a trusted Arab General, to subdue these alien people. Ultimately in A.H. 220 (834 A.D.) Ojayf succeeded in his task by cutting their communications. The Zotts surrendered and after being exhibited in boats to the delighted citizens of Baghdad, wearing their national garb and playing their musical instruments, were exiled to Khanikin on the Turkish frontier and to the frontier of Syria, where they proceeded taking with them their buffaloes. These useful animals, they can claim to have introduced in the Near East and into Europe."[197]

Lalli Jats: Incidentally, the last Jat kingdom of Jabulistan, ultimately destroyed by the Mohammedans, was a kingdom of Lalli clan of the Jats. It is factually and historically wrong to state that the so-called Lalli Sahi kingdom was of Brahmin origin which superseded the previous Turk Sahi dynasty of Jauvlas. No Brahman surname has ever been styled as Lalli, whereas they are even now a clan of the Jats. Further no Indian, least of all a Brahman, shall name his sons as Lalli, Turmana and Kamalu, etc., which are the names of the kings of the Lalliya Sahi dynasty. As is well

197. op. cit., Vol. II,

known, these names are not Indian and it is unthinkable that the orthodox Brahmans gave foreign names to their children and their dynasty. What really might have happened, was that a Jat kingdom of Jauvla clan was superseded, by another Jat clan, viz., the Lalli Jats. This topic shall be elaborated later in this book.

Qanungo on Jats : Qanungo considers them Aryans, but is doubtful about their origin and seems to reject the Central Asian origin of Jats. "The kingdom of Great Getoes whose capital was on the Jazartes, preserved its integrity and name from the period of Cyrus to the fourteenth century when it was converted from idolatry to the faith of Islam. Herodotus informs us that the Gatoes were theists and held the tenets of soul's immortality; and De-Guignes from the Chinese authorities asserts that at a very early period they had embraced the religion of Fo or Buddha... The Gatoes had long maintained their independence when Tomyris defended their liberty against Cyrus." This is the view of Col. Tod.[198] His inscriptional evidence shows the existence of a Jat ruling dynasty in 409 A.D., which was styled as "Jāṭ Kāṭhiḍā". Is this word Kathida a forerunner of Kāṭhiāwāḍ ? Else what is the origin of the later word ?

The following quotation from Qanungo is very illuminating—

"We are told that the Jats were called the Su-Sakas, Abars, and by many other names. The fact is not that the Jats adopted the names of Su-Sakas or Abhirs but that these latter peoples took the tribal designation of the former, their more esteemed superiors. What on earth could induce all these conquering tribes, the Śakas, Yu-chis, the Hunas and other Turkish people to assume such names as 'Yeta, Gaete, etc. ? This leads one naturally to suspect that there must be some fascination, some great tradition of nobler blood and higher civilisation associated with the name (Jat)."[199]

Here Qanungo is fully justified in stating that something nobler and finer must be associated with the name 'Jats'—that is why these people called by various names, took the name Jats as their own. This noble and great name has come down to the historical period from times immemorial. At rapid intervals in

198. *Annals and Antiquities of Rajasthan*, Vol. I.
199. *History of Jats*, p. 330.

their history, the Jats established huge empires, embracing major part of Asia and also Europe under one administration. This was so under the Maṇḍā Empire with its capital at Ecbatana and this was so under Mao-Dun and his successors. And it is not correct that non-Jat people adopted the name of Jats. This development was inherently impossible at least in India, because of the Brahminical caste prejudices. As we shall show subsequently also, the Jats never admitted the superiority or hegemony of the Brahmin priestly class and that is why they were never formally converted to Hinduism. It was due to this background that the Jats were considered by the Brahmins, followed by other Indian castes, to be degraded Kshatriyas and even Sudras and they were looked down upon. Not that the Jats ever bothered about it; they were the masters of the situation and holders of practically all the lands and properties and it never affected them as to whether or not they were considered as full-fledged Kshatriyas. But this situation had its effects. It is a well known historical process that people adopt the names of the higher clans and dynasties but never the names of people of a lower social status. The so-called adoption of the Jat names by the Śakas, the Hunas, the Abhirs, could have been understood if they had adopted the names of the Brahmins. But it is not possible or probable for these conquering tribes to voluntarily adopt the name with lower social status in the rigid Hindu fold. We find this process at work even among the Muslims. Many Muslims converted from the lower social classes of the Hindus, connected themselves with the family of Hazrat Ali, Sayyaid etc., although every body knows that they were not of Arabian descent but were Indians. These peoples, namely, the Śakas, the Hunas, called themselves Jats because they were Jats and they never dreamed of changing their names. Therefore, we may say with confidence that Hunas were Indo-Europeans by race, as is supported by recent excavations in Outer-Mongolia, Central Asia and other parts of Asia and Europe. But this does not exclude the possibility of some Mongoloid camp followers, or even mixing of blood. We know for certain that a Jat is proverbially liberal in the choice of life partners—he may take as wife a woman from almost any source. Any woman taken by a Jaṭ is called Jaṭni, (*Jāṭ Ke Āaī, Jāṭni Kehalāī*). This was, in fact, one of the two major grounds of differences between the Jats and the Brahmin priests.

Thus, we see that the Śaka/Scythians, the Kuṣāṇas, the white Hunas/Hephthalites, were not only Jats, but were also called Jats, persistently and constantly, by the Chinese at least. Unfortunately, there was no Herodotus in the Oxus valley who could have done justice to the exploits of these brave people, and it is tragic that their very name finds but scant notice in the history of India and Central Asian regions bordering India on the north. This is a kind of historical revenge taken on the Jats; every effort was made to eliminate the word Jat from history, but hats off, at to these brave, hardy and simple living people, who have not only kept themselves but also kept alive their racial name and the names of their constituting clans even to this day. The names that they had 3,000 years ago, are still religiously kept and tenaciously upheld. This in itself is proof enough of their vitality and their will to survive.

To sum up, the name Jat is most probably derived from Yudh/Yodha. That is why the Chinese wrote Yetha/Yeta. The first letter 'Y' later on, changed into 'J' and 'G' and formed Jodha/Judh or Guth/Gota. Therefore, the basic forms are Gut-Goth-Goṭ-Joṭṭ; and Get-Git-Jit-Jāt. In Rajasthan the word is still Jit, and in the words of *Hindu Tribes and Castes*, "in all the ancient catalogues of the thirty six royal races of India, the name Jit has a place, though by none, is he ever styled 'Rajpoot'." This later statement is based on the fact that Rajputs are but formally Hinduised Jats and Gujars. Those who refused to accept all the conditions and dictates of rigid Brahminical order, were not formally converted and therefore, they remain, to this day, the same Jats, Gujars and Ahirs, corresponding to the Central Asian Getae, Gusur and Avars/Abirs, respectively. That is why, the purely non-Indian, clan names are common to all the three people of Jats, Gujars and Rajputs. For example, let us take the clan name Dahiya. Dahiyas in Haryana, Uttar Pradesh and Bhilwara area of Rajasthan call themselves Jats. Dahiyas in Jodhpur area call themselves Rajputs, and Dahiya is also the clan name of Gujars. The same is true of other clan names like, Tomar, Pawars, Dhaṁkhaḍs, etc. That is why Qanungo was misled into writing that the earlier Jat occupants of the soil were supplanted by the new Rajput immigrants : Parmars displaced Jats in Malwa, Tanwars snatched away Delhi from Dhillon Jats, Rathores

wrested Bikaner and Bhattis took Jaisalmer from Johiya Jats.[200] Qanungo forgot that Pawars (Parmar), Tanwars, Bhattis, Johiyas, etc., are found in Jats as well as Rajputs. The replacements of Jats by Rajputs was because of the Brahminical instigations against the former and in favour of the latter, because these 'Rajputs' had been newly converted and it was a case of "you-praise-me-I-praise-you". The Brahmans gave Kshatriya status to 'Rajputs' and wrote *Praśastis* in their praise, linking them with Rāma and Arjun (Solars-Lunar races), and the Rajputs gave them, in return, handsome *Dakshiṇā*" and *Agraharās*.

Jats as known to Panini

V.S. Agarwala in *India as known to Pāṇini* mentions many Śaka tribes who are now found among the Jats. The Purāṇic Rishikas of the Śākadvipa are mentioned. He also mentions Arjun conquering the Rishikas across the Vakshu (Oxus) river, "which flowed through the Śaka country". The Rishikas were later known as Yue-che whose language was called Arsi (Asioi of the Greeks). Agarwala further mentions a number of towns with names ending with Kanṭhā, (the Central Asian-Kand) and comes to the conclusion that these Śaka cities in the heart of Punjab in the fifth century B.C., can be explained only by the fact of their arrival in India in pre-Pāṇini times.[201] In the second century B.C. it was a second wave of Śakas which came to India and later on as Kuṣāṇas. He has quoted Kātyāyana to show that Sakandhu and Karkandhu—two kinds of wells of the Śakas may be identified as the stepped well (*vāpi*) and the Persian wheel named *Arghaṭṭa* well respectively. Thus the Śakas of Central Asia were the originators of the stepped well and the Persian wheel well; just as the Kangs were the originators of the canal system in Central Asia in seventh century B.C. Agarwala has also quoted an authority to show that the name of places/cities, ending with Kand are of Scythian origin. Modern Samarkand, Tashkand, etc. are the examples in Central Asia of such towns.[202] The well known frontier tribe which fought with the Greeks under Alexander called Kaṭha by the Indians and by Pāṇini and Kaṭhoi by the Greeks are the modern Kathia/Gath-

200. *ibid.*
201. *India as Known to Pāṇini*, pp. 68-69.
202. See H.W. Bailey, *ASLCA*, Transactions of Philological Society, 1945, pp. 22-23.

wāla Jats.[203] Another important tribe of the Jats mentioned by Pāṇini is Vrika.[204] He has identified the Vrikas with the Persian Varkana mentioned in the Behistun inscription of Darius[205] and Varka in the plural form, of the expression Śaka Hauma Varka. The country of the Vrikas was called Virkania, (Hyrcania by the Greeks) and was situated on the north of Parthia and East of Caspian Sea. The Persians considered them as Śakas (see Persepolis Tomb inscription). Agarwala also states that in Afghanistan area the word is written as Werk or Wurk. As he rightly mentions, the Virks are a section of the Jats in the Punjab who were originally Scythians.[206] This name of the Jats is still existing and their mention by Pāṇini takes their antiquity to fifth century B.C., the period of Pāṇini. A couple of Jat tribes are also mentioned in Kāśika. While mentioning the six members constituting the Trigarta confederacy, the Kāsika identifies two tribes as Kaunḍoparatha and Dāṇḍaki. Their modern descendants are still called by these names and they are the Kunḍu and Dāṇḍhā Jats in India. The Parśvāh of Pāṇini are the modern Parsawāl Jāṭs. V.S. Agarwala quotes *Rig Veda* (VIII, 6, 46) to show that they were known at that time also.[207] His identification of Paravāh with the Persians may well be correct but it only shows the long association of the Parswāl Jats with Iran.

Yet another tribe of the Jats called Mahārājaki are also mentioned by V.S Agarwala. The Mahārājki Jats of Mogā area, whose coins have also been found in the same area are physically robust and opposed to subordination.[208]

It is important to note that deliberate and systematic efforts were made to assimilate the Jats into Brahmanical fold on their arrival in India as conquerors. The famous Vrāta Stomas were specifically prescribed for Indianisation of the foreigner Śakas. As mentioned by Agarwala these Stomas were very easy to perform and seem to be a mere formality, so that the foreigners who became overlords of the country may be Hinduised under priestly power. A further process in the same direction was taken by deliberate

203. op. cit., pp. 1-5.
204. *ibid.*, p. 77.
205. *ibid.*
206. *ibid.*, p. 444.
207. *Rig Veda*, VIII, 6, 46.
208. *Punjab Gazetteer*, Vol. I, p. 453.

attampts at Sanskritisation of their clan name. It was under these processes that the Solgis were called Suliks/Saulikas in the Purāṇas, etc. The clan name Pawar was similarly changed into Parmar but the most important clan which was thus changed was the Sahrāwat. The process under which the Persian title "Satrap" was Sanskritised into "Kśatrapa," was applied to Sahrāwat also and this important clan of the Jats was written as Kśaharāt (क्षहरात). The well known western Satraps of Saurastra, Kathiawar, Gujrat, Ujjain, Mathura, etc. belonged to this clan. The great Satraps, Chaṣṭan and Rudradāman belonged to the Sahrāwat clan of the Jats. Mr Bansi Lal, former Defence Minister of India belongs to this clan.[208a] It is well known to the historians that this clan of the Jats was ruling western central India for about 500 years and it was another Jat clan, namely, Dhāraṇ, misnamed as Guptas, who under Chandragupta II, Vikramāditya, incorporated these states under central rule.

Kśaharāt : The first letter in both the words Satrap and Saharavat is 'S' and when these words became common in India, both these words were Sanskritised by changing the initial 'S' into 'Kśa' (क्ष). Therefore the clan name was written as Kśaharāta. But it is a matter of gratification that the Jats have retained almost all their clan names in their original form, and Saharāvat is still written and spoken as such. The suffix, *wat*, is only partly Indianised and it may be original also. We find that another Jat clan is called Gurlet in Central Asia, whereas it is called Gurlāwat in India. The Kśaharāt and Sahrāwat difference can be explained on this analogy. It is worth noting that E.J. Rapson while mentioning the coins of Satrap Bhumaka, writes both these words with an initial 'Ch' in Khāroṣṭhi script and with an initial 'Ksa' in the Brāhmi script.[209] A reference to Sten Konow's article will be illuminating. First of all, Konow mentions that the Kuṣāṇas were in reality Śakas. While stating this Konow seems to have been dragged into the unnecessary controversy about the difference between the Śakas, Kuṣāṇas, Yue-che, etc.[210] This controversy is quite futile and needless. There was no difference between

208a. On further enquiry, it is learnt that the clan of Mr Bansi Lal is, not Sahrawat, but Legh (cf James Legge, author of "A Record of Buddhist Kingdoms by Fa-hien" Oxford, 1886)

209. In *JRAS*, 1904, p. 372.

210. His article in *IHQ*. 1938, Vol. XIV, p. 137.

these people called by various names. The main point however, that we want to refer to, is the belated and futile attempt by Dr Banerji and Jayaswal to Sanskritise the name of Nahapāṇa into Nahavana or Nakhapana or Nabhahpana. Konow has ably refuted the theories of Dr Banerji and Jayaswal by pointing out that Nahapāṇa is an Iranian word meaning, "people protecting".[211] His son-in-law was also named as Usavadāta who was son of Dinaka. In the first name the last syllable is 'Dāta' meaning "Law". And the second name Dinaka is formed from the Persian word "Deena" meaning "religion", from which the modern 'Dīn' of Din-e-Ilāhī of Akbar has been derived. Similarly the name of another Satrap, viz., Chaṣṭan is also of Iranian origin. It may be related to Pusto word "Chastan" meaning "Master".

Therefore, we see that the names of the Satraps as well as the title itself, are not of Indian origin, despite the efforts made earlier and now, to Sanskritise the same. It is interesting to note that when the Muslims came to India, they took the title of Sultan. But in the Indian records these Muslim Sultans of Delhi were called Śakas and Turuṣkas and their title was written as Suratrāṇa or Svaratāna. Even the name Mohammad was written as Mahāmanda. So this process of Sanskritising the foreign name continued even up to the Mughal period (see the inscription of 1335 V.S. found at Boher, district Rohtak).[212]

Therefore the Jat clan Sahrāvat was sought to be Sanskritised perhaps deliberately and with intention. We find that there is no clan name called Kśaharāta in any section of the Indian population. Sten Konow's idea that it may be a title is not correct.[213] Sahrāvat is not a title but a clan name, originally written as Sahrauta. They now hold 24 villages in Gurgaon district, including the town of Hodal.

The Kangs : The Kang Jats are also a clan of remote antiquity. They are mentioned as early as seventh century B.C. The Chinese mention them as Kiang-nu. R. Sankrityayana says that the Kangs were branch of Massagetae.[214] He traces the word Massagetae from Massaga which in turn is taken from Mahāśaka. In the *Rāmāyaṇa*

211. *JRAS*, 1906, p. 211.
212. *JASB*, Vol. VLIII, pt. I, p. 108 and *El*, Vol. XX, p. 79.
213. Op. cit.
214. *MAKI*, p. 75; also see Bergermann, *Les Scythes.*

the Mahi-Śakas are mentioned with Riṣikas.[215] Kasika on Pāṇini says: ऋषिकेषु जात आर्षिक:, महिषिकेषु जात: महिषिक (Arṣikas are born of Risikas and Mahi-Sakas are born of Mahiṣikas). This also establishes the connection of the Massagetae, viz., the great Jats with the Śakas. About the Kangs, R. Sankrityayana says that the founders of the canal system in Central Asia were the ancestors of the Kangs, viz., Massagetae.[216] These canals of the Jats in Central Asia are now being excavated by the Russians. The ancient canals are practically intact, only filled with sand of the nearby deserts. Numerous cities of the Kangs are being uncovered. Coins, images, and even inscriptions of the Kang language have been found in Toprak Kala.[217]

These findings refute the theories of the barbaric nature and nomadic living habits of the Jats in Central Asia. Cities, languages, coins, images and canals, presuppose a well settled population in seventh century B.C. Of course, as is well known, the Jats had only two professions, viz., war or fighting and agriculture-cum-cattle breeding. That is why they had dug up a huge canal system for irrigation and that is why they had developed the stepped well and the Persian wheel well are mentioned by Agarwala.[218] Of course, for grazing the cattle, the people used to cover extensive areas. This habit is still there and we find huge herds of cows, etc., coming to U.P., Haryana and Punjab areas from Jodhpur, Jaisalmer side almost every year during the dry seasons. Therefore, although a large portion of the population was definitely settled in villages and cities, a fairly large section were constantly on the move with their cows and horses and of course, their arms.

According to *MAKI*, the canals laboriously constructed by the Messagetae were covered by sand in 5fth century A.D. or later. These were constructed prior to Akhamenian Empire or Persia and the Kangs refused to be defeated by Cyrus the Great. These canals are now lying in the womb of the desert of Kizilkun.[219] The same author says that Yue-che were linguistically Śakas. Further, Wusun, Saiwang, Kang and Parthian (Pahlva) are dialects

215. Kişkindhā Kāṇḍa, 41, 10.
216. op. cit.
217. *ibid.*, p. 162, and *Archaeology in USSR.*
218. op. cit.
219. *MAKI*, p. 160.

of Śaka language.[220] That is why the Chinese traveller, Changkian writes that from Fargana to Parthia, the same language was spoken.[221] Parthian was in fact a minor Śaka tribe and helped by the Kangs and other clans, the Parthians established their empire up to Caspian sea.[222] It was during this Parthian Empire that many Śakas from the Yue-che lands were established in Eastern Iran and the area of their settlement was named after them as Sakasthan, modern Siestan. That is why the Śakas and the Parthians, though bitterly fighting among themselves outside and inside India also, were treating each other as brothers during peace time. After the start of the Christian era, they gave many royal houses to India such as the Sahrāvat, the Kaśvāns, the Dhāraṇ (Guptas), etc. And it is not only to India that they gave such royal dynasties. At least three dynasties of China were established by these people. As is well known, a number of Chinese ladies were married by these people and for centuries this process was continued. It was due to the mixing of Chinese blood in this manner that these people acquired in the later periods of history some Mongoloid features.

The Sibia Jats: This is yet another clan of the Jats which is being mentioned from remote antiquity. The word Sibiya is derived from Sibi, their first ancestor. *Rig Veda* mentions the Śivas, who fought against Sudāsa in the battle of ten kings.[223] They are also mentioned by the scholiast on Pāṇini. Their ancestor Śivi was the son of Uśinara.[224] Another king of the Śivis was named Amitrat apana.[225]

The famous Shorkot inscription mentions their capital city as Sibipura.[226] The Shorkot mound in Jhang district (Pakistan) is the sight of Sibipura. It was lying between the rivers Ravi and Chenab in the Punjab.

The Greek writers mention them quite often. Arrian mentions them as Sibai.[227] They are also noted by Diodorus. At

220. *ibid.*, p. 186.
221. *JAOS*, 1917, p. 89.
222. op. cit., p. 189.
223. *Rig Veda*, VII, 18, 7.
224. *Śrauta Sutra*, III, 53/22.
225. *Aitereya Brāhmaṇa*, VIII, 23/10.
226. *El.*, 1921, p. 16.
227. *Indica*, V, 12.

the time of Alexander's invasion in 326 B.C., they had 40,000 soldiers under arms, ready to fight the Greeks. Arrian records, "When the army of Alexander came among the Sibai, an Indian tribe, and noticed that they wore skins, they declared that the Sibai were descended from those who belonged to the expedition of Herakles, (again the connection of Jats with Hercules!) and had been left behind, for besides being dressed in skins, the Sibai carry a cudgel, and brand on the backs of their oxen, the representation of a club, wherein the Macedonians recognised a memorial of Herakles."[228] B.C. Law, who gives these references, without identifying them with the Jats of Sibia clan, evades the point by saying, "It seems reasonable to suppose, from the above description of their dress and weapons that the tribe belonged to a racial group not distinctly Aryan.[229] Only B.C. Law has the magic power to know the racial features of a people from their weapons and dress ! His phrase, "not distinctly Aryan", is without any basis. Were they indistinctly Aryan ? They must have come to Punjab in the sixth century B.C., at the time of the fall of Maṇḍā empire at the hands of Cyrus the Great, and Darius. Their dress only shows their hardy nature, unspoilt by luxury which makes nations weak and cowardly. Their cows and oxen, show their cattle breeding and agricultural profession, while their army and weapons prove them to be what Pāṇini calls, "Āyudhajīvī" (living by fighting).

In India, they first settled on the Chandrabhāgā (Chenab) river and later some of them moved to Rajasthan and even towards south along the Kaveri river. The Śivi Jātaka No. 499, mentions their king with two cities, named as Aritthapura and Jettuttara. The first is mentioned by Ptolemy, as Aristobothra, in the north of the Punjab.[230] The second city Jettuttara is identified by N.L. Dey with Nagri, 11 miles north of Chittor. Alberuni mentions it as Jattararur, capital of Mewar.[231] A number of their coins have been found near Chittor, at Madhyamika, and the legends on these coins are "Majhamikaya Sivijanapadasa", i.e., coins of the republic of the Sivis of Madhyamika (Chittor).

228. *ibid.*
229. *Tribes in Ancient India.*
230. N.L. Dey, *Geographical Dictionary*, p. 11,
231. *AIS*, Vol. 1, P, 202.

The democratic nature of their rule is further indicated by Vassantara Jātaka, which shows that the king of the Sibis, banished his own son, Vassantara (वसन्तर) in obedience to the demand of his people.

The *Mahābhārata* refers to a Sibi-rāṣtra (country of the Sibis) ruled by king Uśinara.[232] According to Pargiter[233] Śivi son of Uśinara not only originated the Sibis, but also extended his conquests in the whole of the Punjab, through his four sons, named Urisadarbha, Suvira, Kekaya and Madraka who founded the kingdoms named after their names.[234] It was after the names of Suvira and Madraka, that the people of Punjab were called in the Pur ṇas, as Sauviras and Madrakas. The Sibis also migrated to the extreme south of India. The *Dasa Kumāra Charitam* refers to a settlement of the Sibis on the Kaveri river. Varāhamihira in his *Brihatsamhitā* mentions a Sivika country in the south. H.C. Ray Chaudhuri identifies the southern Sibis with the Chola ruling family.[234]

Proof of their being Jats: The first proof is of course the name itself. Sibi or Sivi, is the original name of their ancestor and Sibiya/Sibia is a derivative meaning the descendants of Sibi. This clan name is only found among the Jats and in no other population group of India. Just like Dahiya from Dahi, Puniya from Puni, Tevathiya from Tevathi so Sibiya from Sibi. These Sibia Jats are still existing. Shri Gurbux Singh Sibia, ex-minister in the Punjab Cabinet is a scion of that ancient clan. The second proof is in the name of their city—Jattararur—which is based on the word Jatta—city of Jats. Incidentally, this is another proof of the fact that Mewar was under the Jats for a very long time. Hence the names of its cities, Jaisalmer, Sikar, Sirohi, etc. The last two are names of the Jat clans also. For the third proof, we will quote from Col. Tod.[235]

> "The Suevis (or Sibai), the most important Getic nation of Scandinavia,.....erected the celebrated temples of Upsala, in which they placed the statues of Thor, Woden (or Odin) and Friyam—the triple divinity of the Scandinavian Asi—the trimurti of India."

232. *MBT*, III, 130-131.
233. *Ancient Indian Historical Tradition*, pp. 41, 264.
234. H.C. Ray Chaudhuri, *Political History of Ancient India*, p. 205, f.n. 5.
235. *Annals of Rajasthan*, Vol. I, p. 56.

Here Sibis are definitely stated to be a Jat nation (Getic).

Euric, the Got, was king of Spain in 466 to 484 A.D., and at that time the Suevis/Sibias were forced to cross over the Mediterranean sea into Africa, by their brother Jats. These facts show not only the identity of Indian Jats, German Gots, and Scandinavian Jutes, but also prove that Jats under the leadership of Suevi/Sibi clan also went to Africa from Spain. And the last proof is of course their dress, living habits, cattle breeding and fighting professions, still the main occupation of the Jats. As for the dress of skins, it was the normal dress of Scythian Jats (and others also). Here is a speech of Alexander the Great, addressed to his mutinous Macedonian soldiers at Opis: "You were destitutes and leather clad. You used to graze sheep and could not save yourselves from the Thracian Getae. In such conditions, my father took you under his protection, clothed you in soldiers' uniform and made you equal to the Getae in the art of fighting."[236]

236. *ibid,*

2

Relationship with the Aryans

It is now generally agreed that the original home of the Āryans was Central Asia. Their original name, perhaps was 'Aila' and their land was called 'Ailāvarta'. These people spread in various directions and the people who ultimately reached India, first settled in the Sapta-Sindhu, i.e., the land of seven rivers, viz., the geographical Punjab, Sindh, Kabul valley, Baluchistan, etc. It is significant that in the first book of Āryans, viz., *Rig Veda* the easternmost river mentioned is the Yamunā. Later on when these people spread in the Gangetic plains, they gave the name of Madhyadeśa to that furtile land and thereafter the golden plains of Gangā-Yamunā river system became the most important area for them. It was after their arrival in India that the name Āryans gained currency.[1]

Their movement inside India is reflected in Vedic literature. The *Śatapatha Brāhmaṇa* states that, at that particular time, neither Kośala nor Videha was fully Brāhminised, much less Magadha[2]

The same *Śatapatha Brāhmaṇa*, again mentions the introduction of the sacrificial fire into Videha country, by king Videgha Māthava or Videha Mādhava. According to this account of Āryanisation of India, the king carried Agni (the fire) Vaiśvānara which burnt the ground. Starting from the river Sarasvati he went burning along towards the east, till he reached the river Sadānīrā, identified with river Gaṇḍaka. "That one the Brahmanas did not cross in former times, thinking, it has not been

1. *Bhaviṣya Purāṇa* called the Jats as Aryans.
2. B.C. Law, *Tribes in Ancient India*, p. 196.

burnt over by Agni Vaiśvānara." "Nowadays, however, (i.e., in the time of *Śatapatha Brāhmaṇa*), there are many Brahmanas to the east of it. Māthava, the Videgha, then said (to Agni), "where am I to abide?". "To the east of this river be thy abode", said he.[3] B.C. Law also mentions the views of Dr Weber, which are similar.[4]

From their original Central Asian habitat called the 'Aryanam Vaejo' or 'Aryan Bija', (i.e., the seed ground of the Aryans) by Persians, the Aryans spread into India in wave after wave formations. It was perhaps, during this time that the traditional fourteen Devāsura Sangrāmas (wars) were fought between the Aryans who came to India and Aryans who remained in their ancestral place and spread into Iran, etc. It was the result of these political wars of ancient history that the two groups of Indian and Iranian Aryans became enemies. The gods of the Iranian people became anti-gods of the Indian people and vice versa. The Indian gods called Devas had their enemies called Asuras and similarly the Iranian gods, Asuras, had their enemies called Devas. It was the result of this civil war that the third Gatha of Zoroaster recorded as an inscription by Darius the Great, says:

" I am a follower of Asura,
I worship the Asura;
I hate the Devas
I hate the Deva worshippers."

The ancient Indian traditions too maintain that the Devas and Asuras both sprung from Prajāpati, and later on, were contending for political supremacy. In the wars that followed, sometimes the Devas were victorious and at other time the Asuras were victorious. The *Śatapatha Brāhmaṇa* says, "by fleeing northwards they (the Asuras) escape us! exclaimed the Devas". Further, after the famous battle of ten kings, mentioned in the *Rig Veda*, the Purus, Druhyus, etc., left India and went towards the western countries and founded kingdoms there. These Central Asian Aryans were also nomads like the Aryans who came to India. Their main occupation was agriculture-cum-cattle breeding

3. *Śatapatha Brāhmaṇa*, Tr. Eggeling, XIII, pp. 104-106.
4. op. cit., p. 235.

and fighting. The Vendidad (Fargard II) mentions the wanderings of the Iranian people towards north till they reached a place where the sun is seen only once a year. That is why perhaps, B.G. Tilak as well as Penka, arrived at the conclusion that the original home of the Aryans was near the North Pole/Arctic area. Dr. Waddel, in his *Sumer Aryans Dictionary*, says that the Sumerian were physically and linguistically early Āryans and he has derived the word Ārya, from Ara (meaning plough share and these people are supposed to be inventors of agriculture. Later on this word 'Ārya' acquired the sense of "exalted and noble" because of their great contribution to agriculture. The Indian tradition further says that the great sage, Śukrāchārya was a Bhārgava —a descendant of Bhrigu, the fire worshipper. They were like the Angirasas, another group of fire worshippers. This Indian tradition is supported by Thucydides who says that Xerxes (Kśaya-Arsha meaning 'abode of faith') had a chief counsellor called Usāṇasa (Oesaenas in Greek). Now Usānasa is also a name of Śukrāchārya who was the priest of Asura king Vrishaparva. The daughter of Śukrāchārya, as well as one daughter of Vrishaparva, were married to Yayāti Aila son of Nahush. Śukra himself is supposed to be one of the three sons of Bhrigu, the other two being, Atri and Chyavan. It was in this family line that Jamadagni and Parshurāma were born. *Rig Veda* says that in the wars of Vashiṣṭha and Vishvāmitra, the Yavanas, Pahlavas and the Śakas, fought on the side of Vashiṣṭha.

The Persians under the leadership of Yama (Yoma Yima), from Airyāna Bijo, in about 1000 B.C., went to the North Pole area. There are several gāthās in the *Avesta*, referring to the long treck to the far north where these people left colonies in areas good for agriculture and cattle grazing.

However, the more important is the fact that the *Avesta* also indicates another region to which the followers of Yama journeyed. The early movement was slightly west of the north but this later movement was east of the north, i.e., towards Mongolia. This incident refers to the migration of a large number of Persian Āryans sometimes after 1000 B.C., to the region now called 'Outer Mongolia'. That the people of Aryan stock from Northern Iran and other regions, travelled to and settled in Outer Mongolia, is proved by Mongolian language, which is unlike the language

of its neighbours. It has a considerable number of words derived from old Persian and even Sanskrit. Archaeological discoveries of subterranean tombs found at Gorny Altai, 50 miles from the Outer Mongolian frontier, further proved this migration in or after 1000 B.C. The findings in the tombs are human couples, embalmed, and supplied with food, chairs, tables, cushions, embroidered cloth, weapons, riding and drawing harnesses, and a dozen horses. A wheeled chariot with spokes, drawn by two horses, which is definitely of Central Asian origin, has also been found. Carpets of Persian manufacturing and designs of about 800 B.C. have been found. On the tapesteries which are of Persian origin, there are designs based on *Avestan* incidents.

The Archaeological findings at other places also show the Āryan features of the population. Ella and Percy Sykes, in their book *Through Deserts and Oasis of Central Asia*, say that in eastern Turkistan (modern Sinkiang province of China), there is still strong evidence of Āryan blood in the physiognomy of the people.

It is significant that even the Hiung-nu (Hunas) were also of Āryan features. This is proved by the portraits of Huna soldiers being trampled under the hooves of the Chinese horses. These Huna soldiers have straight eyes, fine straight noses, and lots of hair and beard—the kind of features which are not possible in case the Hunas were Mongoloids. Further it is known that in the later half of fifth century A.D. after the death of Attila (454 A.D.), two tribes of the Hunas attacked the Holy Roman Empire and fought for 72 years, i.e., from 485 A.D. to 557 A.D. The names of these Huna tribes are given as Kulurguri and Utarguri who, later on, were called Balgari and gave their name to the country of Bulgaria in Europe.[5] Now though it is mentioned that the descendants of the Kulars and the Utars, were called the Bals, it cannot be correct because all three are different clan names and are found among the Indian Jats even today and are called, the Kullars, the Udārs and the Bals, respectively. Therefore, what must really have happened is that the war was started by the Kulars and the Utārs when their clans were ruling and later on the Bal clan must have come into power and gave its name to

5. J.J. Modi in *JBBRAS*, Vol. XXIV, 1914, p. 548.

Bulgaria. Our point however, in mentioning these facts is that all the three clans are called, 'Huns' and they definitetly went to Europe in mighty wave from Central Asia under Balamir (376 A.D.), Uldes (400 A.D.), Roilas (425 A.D.), Rugula (433 A.D.), and Attila (died in 454 A.D.). These people though described as Hunas were certainly Indo-European by race because the same people even now exist among the Jats in India and as stated by Nesfield,[5a] "if appearance goes for anything, the Jats could not but be Āryans". Dr. Trumpp and Beames have shown that the Jats are purely Āryans.[5b] Col. Tod too states this position and suggested a kinship among the Indian Jats, the Goths of Roman Empire and the Jutes of Jutland. H. Risley says that the Jats and Gujars are purely Āryans, their nose index being even finer than that of the Parisians.[6]

Philologists protested against this identification on the ground that the language of the Jats is purely a dialect of Hindi but it has now been established by science that language is no proof of race. Further, Pandit Rahul Sankrityayana has mentioned that the Śaka ladies were eminently famous in India for their beauty. The Indian Vaidyas (doctors) mention the habit of onion eating as the cause of their beauty.[7] He has quoted Vāgabhatta from his *Aśtāngahridaya*, to say :

यस्योपयोगेन शकान्गणानाम् लावण्यसारादि विनिर्मितानाम्

However, our purpose is not to praise the beauty of Jat ladies but to throw light on their language. R. Sankrityayana has mentioned that the paramount god of the Śakas was the Sun (Surya). This is known, not only from the Greek writers, but also from the Sun-god statues wearing the long boots of the Śakas, found in India. These are the same boots which the Russians wear even now and the ancient Russians were the worshippers of the Sun-god before they were converted to Christianity. Some of the names of the gods worshipped by these people, taken from *MAKI* are given below:

5a. *JKI*, p. 120.
5b. Qanungo, op. cit., p. 43.
6. *Census Report*, 1901, p. 548.
7. *MAKI*, Vol. I, p. 70.

English name	*Sanskrit name*	*Śaka name*	*Remarks*
Sun	Surya	Svaryu/ Svaliyu	The Sun-god
Zeus	Dyau	Divu	Sky god, father
Earth	Āpyā	Āpiyā	द्यावापृथ्वी
Baga (Iranian	Bhaga (of Bhagwan)	Paka	Bog (Russian)
Moon	Arthipati/	Artimpat	—
—	Virapati	Viropati	—

Their chief or king was called Pakpuhr=Bhagputra (son of god). Another word for their king was Kanaga and the great king was called Mahakanaga equal to the Mahārāja of Sanskrit. The Śaka word for mind/soul or intelligence, was Mana, the same as Sanskrit 'Mana.[8] From the Gothic (Jat) history, we know that in 449 A.D., two brothers named Horra and Hengist, led a colony from Jutland and founded the kingdom of Kent. This word Kent, meaning a seashore is the same as Sanskrit *Canthi*, a coast, and Gothic *Kantā*. Among the Jats also, this word even now is prevalent and is spoken as '*Kānthā*' meaning 'edge of water' or a coast. A Jat sitting on the Kāṇṭhā of the village pond (*Johad*) looking after his buffaloes is a common sight indeed. It is further significant that the laws they had introduced, more especially the still prevalent one of gavel kind where all the sons share equally.....are purely Scythic in origin and were brought, by the original Goths from the areas of the river Jaxartes in Central Asia, to Europe. When the Jats under Kaśvāns (Kuṣāṇas) come to the Indian border, they were worshipping the Ksun, Skando, Kumaro, Mahaseno and Bizago gods, corresponding to the Sanskrit Surya, Skanda, Kumara, Mahasen, and Vishākha, respectively. Skanda and Vishākha are mentioned by Pāṇini, as Laukika Devatā, i.e. popular gods. Skanda Kārtikeya is the tutelary god of the brave Yaudheyas, the residents of Rohtak, and was definitely connected with the Sun-god, as is clear from the seals found by J. Marshall at Bhita, which have the legend, "Sri Skandasuryasya". The Ksun (Sun) temple of the Jats at Gandhāra seen by the Chinese pilgrims, who praised its religious importance in the nearby areas[9] and the Sun

8. E. S. Drower, in *JRAS*, 1954, p. 152.
9. *BRWW*, Vol. II, pp. 284-85.

temple at Multan, built by the Jauhla/Johla Jats under Toramāṇa and Mihirakula in 505 A.D.,[10] are too well known to need further details. The Sun temple at Mathura and Gwalior were built by them; and we may yet find evidence showing that the Konark (Orissa) Sun temple too, was built by the Jats of Tānk clan, whose numerous coins 'Tānk' gave the name of 'Taka' to Indian coins. Historians agree that these Tànks/Tāks, were Kuṣāṇas and are called the "Puri-Kuṣāṇas". Our purpose here is to show the predominant sun worship of the Jats—a thing which is common with the pre-Christianised Russians and the ancient Āryans. Their (Massagetae) only god was the Sun-god and they sacrificed horses to him. This fact shows that these Massagetae were identical to the race which brought to India the worship of the Sun..... and which celebrated in his honour the *Aśvamedha* or horse sacrifice..... ritual described in the *Rig Veda*.[11] It is interesting to note that the sacrifice of the horse, especially a white horse on the top of the mountain, is mentioned as an act of good faith and seal of treaty of friendship between the Hunas and Chinese, even in later period.[12]

Their Customs

The grand solstitial festival, the *Aśvamedha*, or the sacrifice of the horse, practised by the children of Vaivaśvata, the sun born, was probably simultaneously introduced from Scythia into the plains of India and the west by the sons of Odin. Woden, or Boodha into Scandinavia where it became the Hi-El or Hi-Ul, the grand jubilee of northern nations. Hya or Hi, in Sanskrit 'Horse'.[13] This shows their identity with the Aryans.

Historian Elliot mentions that among the Jats, fighting against Muslims in the ninth century A.D. in Hazara and nearby areas, it was a custom to blow their horns while marshalling for battle.[14] This custom of blowing the horns or the conch shells, in the old Aryan custom is very much in evidence in the *Mahābhārata* war. Lord Kriṣna's conch shell is well known to all.

10. *Chachnama.*
11. *Rig Veda*, I, 162, 2, 3, 18.
12. J.F. Hewitt, *The Ruling Races of Pre-historic Times*, p. 483.
13. *Annals of Rajasthan*, Vol. I, p. 21.
14. Qanungo, *History of Jats*, p. 229-30.

It has already been mentioned that under the Jat/Scythic system in India, Central Asia and Europe, all the brothers inherited their father's property in equal proportion. This custom is still prevalent in Kent area of Europe and of course it is still there in India too. We find that the Jats under Kubrat, called by the historians as king of the Bals, made a treaty with Roman Emperor Heraclins in 630 A.D. After his death, the empire of Kubrat was divided amongst his five sons in equal proportions.

We also learn that after the death of Attila, his three sons named Allak, Harnak, and Denghisek divided the empire of Attila in equal proportion. However, at the time of division, two other close relatives staked their claim to a share in the empire. Their names are given as Uzinder and Emnedzar. Therefore, ultimately the empire was divided in five parts. This system of division of father's properties, including the empire, is the ancient Aryan system according to which Yayāti Aila was given Bhāratvarasha by his father Nahusha and other areas of the earth were given to his other sons. Similarly the Yayāti himself divided India amongst his sons. This important custom is still prevalent and all the properties of a Jat father are divided equally amongst his sons, and Latin law of primogeniture is never followed.

Incidentally the so-called Hunas in Eastern Europe became Christians in 618 A.D. under their chief Zambergam.

The Maha Meru, or Sumeru mountains, are the core of Puranic and Aryan geography. Meru, known to the Iranians, Indians and the Greeks alike, is the central hub of the earth. And it is nothing else but the Pamir mountains.[15] The Purāṇas mention three mountain ranges—running eastwest—on the southern as well as northern end of the Meru (Pamirs). The northern ranges are identified by S. M. Ali as under:

Puranic name	*Modern name*	*Remarks*
1. Nila Ranges	Zasafshan-Tienshan	Ramaneka desa (Sogdiana) lies to their north
2. Sveta Ranges	Turkistan-Alai-Irak.	Hiranyaka desa lies to its north
3. Sringavan Range	Karatau, Kirghiz Ketman system	Uttara Kuru lies to their north

15. S. M. Ali, *The Geography of the Purāṇas.*

So, Uttara Kuru is the northern Siberian areas, and Uttara-Madras were adjoining it. It is wrong to identify the Puranic Jambudvipa with India alone, though the term is used in that sense also at some places, obviously on account of ignorance. Otherwise, what are we to understand from the well known recitation, used for pinpointing the sight of sacrifice/offering of oblations, by the *Purāṇas*:

"जम्बूद्वीपे भारतवर्षे उत्तराखंडे पवित्र गंगा तीरे"

(In Jambudvipa, there is Bharat; in the latter, there is Uttara-khand (northern region); in the latter, there is the sacred Gangā river, on its bank, there is.....(where this homage/ sacrifice is being offered).

Therefore, Uttara Kurus and Uttara Madras, were not in India, but in Central Asia, beyond the Himalayan system, and the *Aitareya Brāhmaṇa* says, "Therefore in the northern quarter, the lands of Uttara Kurus and the Uttara Madras, beyond the Himavanta, their kings are anointed in accordance with the action of the gods."[16] This directly shows the Aryanhood of those northern people, and indirectly identifies the original lands of the Aryan gods. The Jats are from these areas.

The *Matsya Purāṇa* says about the Ilavrita (northwest Pamirs) area of Jambudvipa, that it was quite widespread and large and is well known in the three worlds as the birth place of the gods.[17] (135, 2-3).

इलावृतमिति ख्यातं तद्वर्ष विस्तृतायतम् ।
यत्र यज्ञो बलेर्वृत्तो बलिर्यत्र च संयत: ।।
देवानाम् जन्मभूमिर्या त्रिषुलोके विश्रुता

Mārkaṇḍeya Purāṇa describes the land of the Uttara Kurus, as the birth place of mankind.[18]

Now the question arises as to why the *Purāṇas* speak of the Central and Northern Asian lands as the birth place of the gods and mankind ? Does it not show, among other things, that the Aryans originally came from those lands? We should note that Ārya is a Jat clan, too.[19]

16. *Aitereya Brāhmaṇa* VIII, p. 14.
17. *Matsya Purāṇa*, 135, 2-3.
18. *Mārkaṇḍeya Purāṇa*, Tr. Pargiter, p. 389.
19. *Tribes and Castes*, Vol. II.

Again, we have further evidence of the identity of these lands. *Mahābhārata* says that the land of the Kurus, is on the north of Meru (Pamir) mountains.[20] *Mahābhārata* again mentions the Dakshiṇa Kurus (southern Kurus) in Madhyadeśa (central India on the Yamunā) in contradiction to Uttara Kurus (northern Kurus) who are mentioned towards north of the Pamirs.[21] We know that a river called Kuru (Cyrus-Kurush) falls in the Caspian sea from the northwest. Does it not show the identity of Uttara Kuru lands ? We know that the Vedic form of Kuru is also Kurus itself.

Further we have the Uttara Madra (northern Madra) and the southern Madra, the latter being in the Punjab. *Cambridge Ancient History* mentions, "the land of Uttara Pashtum", i.e., northern Pashtoons, somewhere near Armenia. Herodotus, too, mentions the Pashtoons at two different places; one as part of the thirteenth satrapy of Darius (with Armenia)[22] and other on the upper Indus, i.e., modern Afghanistan.[23] Herodotus, significantly mentions that the Ponians, a colony of the Tukarians, were shifted by Darius from Black sea area to Asia, perhaps near about Bactria.

All this discussion goes to show that the ancients had a far better idea of Asian geography than they are credited with and that they were a far more mobile people than the modern common man. To understand the ancient Indian history, we have to think of Jambudvipa from Mongolia to Syria, from Siberia to India, and not of India alone.

The fact of the Aryan migration from Central Asia and the later migration of the Jats under various names from the same region, is attested by the changing names of the Caspian sea. It is well known that the Kasyapas were one of the main Aryan clans, the Caspili of the Greeks. When this clan was dominant in that area, the sea was known after them, as Caspian sea.

Later on the Virkas came to power and they are called Varkan/Verka by the Iranians, and Hyrcan by the Greeks. After this clan, not only the land was called Hyrcania but also a mountain was named after them and of course the Caspian sea was called the sea of Hyrcania. The Virks of the present Indian Jats

20. *MBT*, Bhisma Parvan, 7/2.
21. *ibid.*, I, 109, 10.
22. *Herodotus*, bK. III, 93.
23. *ibid.*, bk. IV, 44; and bk. III. 102.

are the same people. In Sanskrit literature they are mentioned as Vrikas, meaning a Wolf or Tiger. (cf. 'Hyrcan Tiger' of Shakespeare). *Vāyu Purāṇa* mentions the Caspian sea as Dadhi (Dahae) Sagar (sea) touching Sakadvipa.[24]

Later on the dominant power went in the hands of the Gills, called Gilan by the Persians and Gilanes/Gelanes by the Greek writers. Therefore, the Caspian sea at this time was called the *sea* of Gilan.

Still later, the Khazars (Gujjars of India) became dominant in that area and the Persians called the Caspian sea as Bahr-al-Khazar Bahr-al-khazar, i.e., the sea of the Khazars.[25]

As per Vendidad (I), the first of the good lands and countries which god created was the Aryanemvaejo. This "seed ground of the Aryans" has been placed in the northern portion of present Azerbaijan, but the southwest plains of Siberia may have a better claim.[21] This was the area of the gods as per the Indian traditions also and was called Uttarakuru. Further the Iranian Aryans had a tradition that they quitted their ancient home, because the power of evil, made it ice bound and uninhabitable. This tradition also points to the same northern Siberian plains from where the Aryans and later the Śaka people came to India, Iran and other countries. The later people are sometimes called the Turanians and still later the Turks. But as already mentioned the Turanians and the Turks were not only the same people but had borne an identical name and they were the descendants of king Tur of eastern Iran. Again according to the ancient Iranian tradition, the founders of both the Iranians and the Turanians, were brothers.[27]

Now let us quote from the *History of Persia*, regarding the Aryans; "the Aryan invaders were a primitive pastoral folks, owning horses, cattle, sheep, goats and watch dogs. They travelled in rude waggons.....the bride was captured and the family was based on patriarchal authority and polygamy..... After a long time they continued to be a number of loosely organised clans,

24. *Vāyu Purāṇa*, 49/75.
25. See *History of Persia*, p. Syke, Vol. I, p. 26.
26. *ibid*., p. 97.
27. J.J. Modi in *ABORI* memorial volume; and *JBBARS*, 1914, Vol. XIV, p. 562.

independent of one another, but usually ready to unite in case of danger."[28]

This picture of the Aryans is also true of the later nomadic people of Central Asia. In fact the authority of the clan was sometimes much more than any other authority. This tradition is still in evidence among the Indian Jats. In November 1976, during the days of emergency in India, the people of village Pipli in Sonepat district (Haryana), opposed the forcible vasectomy operations for family planning. The police authorities were driven back and therefore, these authorities made a plan to surround the village early next morning. Somehow this plan reached the people who belonged to the clan of Dahiya Jats. Immediately the clan power was sought to be utilised and messengers were rushed to the nearby villages, inhabited by people of the same clan and these neighbouring people were directed to come to the help of Pipli villagers. The call was immediately responded to and it is stated that about one lakh people ultimately collected for the defence of Pipli village. Our purpose here is not to describe this incident but to point out the channel of communication and authority. A single village has the authority to call on the help of the neighbouring villages. The villages whose number is generally fixed, decide on further course of action and they can, on joint authority, send a request to the entire Dahiya clan for help. As per tradition followed even now such a request is bound to be responded with positive help. In case the entire clan too, is not able to meet the situation, then the assembly of the elders of the clan, called the Dahiya Khāp, sends letters of request for help to the other clans and they too are bound to obey it.. (Here the word Khāp, is perhaps derived from the Śaka word Satrapy or Khatrapy, and means an area inhabited by a particular clan.) In this way, even a single village can activate the entire Jat population. The supreme body of all the clans is called "Panchayat Sarvakhap". The important fact is that the directions of the Khap are bound to be obeyed irrespective of the social or legal position of the proposed action. This system of clan authority has come down from most ancient times and was in operation in the case of the Sibis, the Yaudheyas. the Malavas, etc., the harbingers of republican demo-

28. op. cit.

cratic system in India. We must remember that Deiokes (Devaka), the first Jat king of Manḍa clan in Ecbatana, in 700 B.C. was elected as a king this being perhaps the first instance of its kind in world history where a king was elected by his own people.

Now back to the Aryan features. The Chinese annals recorded that the early population of Mongolia, had "red hair, green eyes and white faces." This long headed blond race also inhabited southern Siberia to north of Mongolia and therefore, the early Hunas belonged to the white race as against the Mongol features of the inhabitant of that land, which were certainly due to the mixing of Chinese blood.[29] About their skin colouration, an idea can be had from a remark in *Sāhitya Darpaṇa*. Describing the Hunas, their freshly shaved chin is compared with an orange, showing thereby that the Hunas had abundant quantity of facial hair (cf. the Mongol's hairless faces) and that their skin colour was similar to the orange colour. The line in question is:

सद्यः मुण्डित मत्तहूणा चिबुक प्रस्पर्धि नारंगकम्

(The orange competes with the freshly-shaved chin of a drink-excited Huna.) This is perhaps the only direct reference to the complexion of the Hunas in Indian litrature. But, *Nātya Śāstra*, the famous book on dance-drama, says :

शकाश्च यवनाश्चैव पल्लवा बाह्लिकाश्च ते ।
प्रायेण गोराः कर्तव्या उत्तरां येश्रिता दिशम् ।।

i.e., the Śakas, the Yavanas, the Pahlavas and the Bahlikas, the northern people are generally fair in complexion.[30] About their language too, the Indian writers noted the preponderance of Sibilants; and Sakas were defined as people whose language is full of śibilants.[31]

शकार बहुला भाषा यस्य स शकारः

Manu, too, says that the Śakas and Yavanas, spoke the language of Mlecchas (foreigners), as well as Aryan language.

मलेच्छाश्चार्य्यवाचः

This shows that they were bilingual. The *Pañca Vimśa Brāhmaṇa* says that the Vrātyas were adikśita (non-consecrated), but they spoke a dikśita (consecrated or Aryan) language. The *Vedic Index*,

29. Mc Govern, *Early Empires of Central Asia*, p. 96.
30. *IHQ*, 1962, Vol. XXXVIII, p. 206,
31. *ibid.*, p. 210.

too, considers the Vrātyas to be Aryan by race and language. That is why the *Encyclopaedia Britannica* says that ever since the dawn of history, the Aryans are found living in Turkistan in Central Asia.[32] Lastly, we know that the names of the first Huna emperors in Outer Mongolia in the third century B.C., were Maodun, and Touman. These are Iranian names, to be compared with Fredun, and Teuman (king of Elam, seventh century B.C.) the last two being names of Turanian and Iranian kings respectively. Allak, Harnek, Ujinder (names of sons of Attila) are familiar to Punjabis, even today.

According to Strabo, the language of the Manḍas (Medes) closely resembled that of the Persians, the Arias the Bactrians and the Sogdians.[33] Again G.A. Pugachankova says that, an analysis of the data according to the groups—early Kushana (Kushans of the Heraios tribe), the Kushans, the Ephtalites, the mountain dwellers of the Western Pamirs—leads to the following conclusions.[34]

(a) the type of the early Kushans can be regarded as the more, "north-Europeoids" and was apparently closer to the Yue-che type.

(b) the type of the Ephthalites is closest to the mountain people of the Pamirs.

(c) there is change of type from the early Kushans to the Kushans and Ephtalites.

(d) between the two extreme types (the early Kushans and the Ephtalites) there is no sharp division. They are both variants of the single East-Iranian anthropological stratum, the last fragments of which have been preserved in the Pamirs and Northern Caucasus, and which can with certainty be distinguished from most ethnic types of Indostan and Western Asia, with the exception of the Iranian plateau.

Thus we can conclude that the ancient Jat clans, were Aryan in physique, language and manners and even mode of life, and followed in their footsteps when the need for migration arose.

32. *EB*, pt. 23, p. 639.
33. P. Syke, op. cit., p. 121.
34. *Kushan Studies in USSR*, p. 179.

Widow Remarriage

Widow remarriage was one of the two major points of differences that the Jats, Gujjars and Ahirs had with the Brāhmaṇa priests at the time of fire sacrifice at Mount Abu, where many of them formally accepted all the conditions of Brāhmaṇa priests and were therefore called Rājputras. The people who are now called Jats, Gujjars and Ahirs, put two conditions before being formally converted to Hinduism, viz.,

(1) No widow of a marriageable age shall remain a widow, and she shall be remarried.

(2) We accept your conditions that we should take to wife, a lady from our own clans. We accept this but in case no such lady is available then we reserve our right to take a wife from any other community or caste in whatever manner available.

These eminently realistic and modern ideas were not accepted by the Brahmans and therefore most of these people refused the proposed conversion and offer of high social status. The first point, viz., widow remarriage, is evidently an ancient Aryan custom under which the widow was supposed to marry a younger brother of the dead husband. This Aryan custom is mentioned in many *Smritis*. The practice of a widow marrying the brother of the deceased husband was so common that the very word *Devara,* literally meant second husband (Dvitiyo Varah), according to Yāska. When the dead body was going to be cremated, the dead man's brother seized the hand of the widow lying beside and asked her to be his wife.[35] Again this custom is again referred to : it says a widow is said to draw her husband's brother in embrace in bed just like a married woman draws her husband.[36] Manu, who ruled against widow remarriage,[37] indirectly at least recognised such marriages because according to him, a son born of a re-married widow by a Brāhmaṇa father does not cease to be a Brāhmaṇa.[38] *Gautama* acknowledges its existence by admitting the right of a widow's son by her second husband to inherit the

35. *Rig Veda*, bk. X, 18.8.
36. *ibid.*, X, 40.2.
37. Manu, IX, 65.
38. *ibid.*, III, 181.

property of his father.[39] Vaśiṣṭha ruled that after the death of her husband, a wife of the Brahmana caste who has issue, shall wait for 5 years and one who has no issue for four years, before re-marriage.[40] The *Rig Veda* says: "Arise, woman, thou art lying by one whose life is gone; come to the world of living, away from thy husband and become the wife of him who grasps thy hand and woos thee as a lower."[41]

The *Mahābhārata* says : "As a woman marries her brother-in-law after the death of her husband, so the Brahman having failed to protect her, the earth made the Kśatriya her husband."[42]

In practice also this custom was very much in vogue and we find Bali and Sugriva taking as wife the lady Tārā, alternatively. Jayadratha wanted to make Draupadi his wife. Triśanku took the wife of a Vidarbha prince killed by him and had by her a son. Satyavati was sought in marriage by king Ugrayudha shortly after the death of her husband, Śāntanu. Arjuna accepted as wife the widowed daughter of Airāvata, the Nāga king, and had by her a son. In the *Annals and Antiquities of Rajasthan*, Col. Tod gives an account of marriage of Hamir, king of Mewar, with the widowed daughter of Maldeo, Governor of Chittor. On the death of his father in 1365 A.D., their issue became the ruler of the proudest Rajput clan.[43] Dutta aptly says : "It is not surprising that references to remarriage of women are meagre in the Epic literature. The wonder is that after the successive expurgations and revisions at the hands of later orthodox Brahmans, so much evidence of this custom has been allowed to survive."[44]

Even divorce was recognised and the equivalent expression in Kautilya's *Arthaśāstra* was "mokśa". Nārada says, "When the husband is lost, or dead, or turned a recluse, or impotent or an outcast, in these five kinds of distress, a woman can take a second husband."[45]

39. *Gautama*, XXIX, 8.
40. For the views of Chāṇakya, see under Mauryas, and also R.N. Sharma. *Brahmans Through the Ages;* Chāṇakya permits, not only widow-marriage, but also divorce and Niyoga for Brahmanas.
41. *Rig Veda*, bk. X, 18.8.
42. *MBT.* Śanti Parvan, 72. V. 12.
43. For further details see Dutta in *IHQ*, Vol. XIV, p. 663.
44. *ibid*, p. 664.
45. *ibid*, p. 666.

The Levirate marriage (with widow of elder brother) was prevalent among the Hittites in Anatolia in 1700 B.C. and they were admittedly Āryans. The *Manu Smriti* regards the Yavanas, Draviḍas, Śakas, Kambojas, Chinas, etc., as Kśatriyas who had fallen because they were, "seeing no Brāhmaṇas". The relevant verse is given below:

शनकैस्तु क्रियालोपादिमा: क्षत्रिय जातय: ।
बृषलत्वं गता लोके ब्राह्मणादर्शनेन च ।।

But, this is the height of arrogance of the priestly contractors of Brahmanism, "which in latter times, stigamtised all the Punjabis as outcastes."[46]

At present we see that many Brahman widows are being re-married and the old objections have been washed away by the floods of time and change. Even on the second point relating to marriage outside the caste, the ideas have undergone a tremendous change and today we find many intercaste marriages which are directly helping the unity of the nation. For example Prof Sher Singh, a minister at the centre, has married a Brahman lady. So many Brahmans, Jats and other ladies are being married in other castes. Thus we find that the conditions which were not acceptable to the Brahmans priests in the sixth century A.D. have been willingly or otherwise accepted in the twentieth century, especially after 1947, when India cast away the yoke of the British rule. During the last 30 years notwithstanding three Prime Ministers of India, being Brahmans by caste, the thirteen hundred years old ideas of the Jats/Gujjars/Ahirs, have been accepted in practice. The other day, Prime Minister Morarji Desai, blessed about 16 couples at Ahmedabad (Gujarat), out of which there were two Brahman girls married to Sudra boys and three higher caste Hindus married to Sudra girls.[47] Characteristically, a Jat says to his daughter, "*Ā bètīlè phèrè, yū mar gayā to aur bhatèrè.*" (Come, my daughter, get married; if this fellow dies, there are many others.)

To sum up, in the words of an eminent historian, "in physical features, language, character, sentiments, ideas of government and social institutions, the present-day Jat is undeniably a better representative of the ancient Vedic Aryans, than any member of the

46. Pargiter, *Mārkaṇḍeya. Purāṇa.* p. 312, notes.
47. *Hindustan Times*, May 29, 1978.

three higher castes of the Hindus, who have certainly lost much of their original character in the course of evolution through many centuries."

Their Mode of Migration

The mode of migration of the ancient Jats from Central Asia to India and other countries makes interesting reading. Central Asia is aptly described as "the heart of Asia", pumping fresh blood into its various arteries and veins. This fresh supply of 'blood' by the 'heart' is first noticed when these people came to India as Aryans. Why they migrated, what were the compelling circumstances, we do not know. But something must have happened to compel them to branch off into various directions. Perhaps they wanted fresh lands and new pastures.

After the migration of the Aryans from Central Asia, again the situation is not clear but we find that in 700 B.C. or so the Māṇḍā clan established their empire under Deioces, whose son Frawarty (647 B.C.) succeeded him. In 585 B.C. he was succeeded by his grand son, Astyages (alias Ishtuvegu). His daughter Manḍane named after their tribe, Manḍa, was married to a minor prince from Elam, named Cambyses. In 550 B.C. Ishtuvegu was dethroned, after a battle, by Cyrus, the son of Manḍane and Cambyses. Thus was lost one of the first Jat empires of Central Asia. Later on, however, efforts were made to regain the empire and Gaumata, leader of the Manḍas, took the throne back after a bitter fighting. But within six months he lost it this time to Darius in March, 521 B.C., and he was killed in the Sokhyavati palace of Ecbatana. In those times of tremendous changes, sufferings and upheavals many clans of the Jats came to India and settled in Afghanistan, Punjab, etc. This is the first historical incident that we are sure of. The migration must have continued for decades, even longer. We, therefore, find these people settled in Punjab at the time of Pāṇini (fifth century B.C.) who mentions many towns and cities within the heart of Punjab, having their names ending in Kantha, the modern Kand of Central Asia. V.S. Agarwala has already been quoted to say that these cities must have been established by the Scythians prior to the time of Pāṇini. We know that the area beyond Indus river was under the Manḍa empire and therefore it must have been to this area that they fled when the empire was lost. But the Kang

Jats in north Sogdiana and Massagetae of the Caspian sea, refused to surrender and it was by the latter, under their queen, Tomyris, that Cyrus was killed in the battle. The name, Tomyris, given by the Greeks is not a personal name but a pronoun, meaning "queen". The Śaka word is "Tamuri" meaning "queen", which Herodotus wrote as Tomyris.[48]

The next migration on a large-scale is heard of in the second century B.C. when the Śakas and later on the Kuṣāṇas came to India and reached the European borders also. The cause for this mass migration was the infighting between the various clans: This process continued even up to the seventeenth century because we know that in the fourth/fifth century the so-called white Hunas came to India, in the eighth/ninth century, the Turks came alongwith the Arabs and the Central Asian people were continuously supplying fresh blood to the Mughal empire of Delhi. Many nobles and commanders of the Mughal Court were people from Central Asia. In the eighteenth century this process stopped, perhaps because the Europeans started entering India *via* the high seas, their points of entry being Madras, Goa, Calcutta, etc.

Thus we find that Central Asia was in fact serving as the nerve centre and fresh blood was being continuously supplied to various Asian nations including India. Their mode of migration is aptly described by R. Sankrityayana in these words: "Imagine a huge crowd. Some pressure is put at one end of the crowd. The part that is put under pressure, in turn presses the next part and so on, till the pressure wave reaches the other end of the crowd. The last part of the crowd must flee or it would fall to ground. Similarly the people between the two extreme parts, must have moved ahead in order to escape falling on the ground and being crushed. This was the process in operation in Central Asia. When the Hunas were pressing the Yue-che, the latter fled to Iran and India; when the Jujuans were pressing the Hunas, they too spread southward and westward, and a similar thing happened to these people when they too were pressed by the Turks, the Tatars, the Mughals, etc."[49]

48. See *MAKI*, Vol. I,
49. See *MAKI*,

Thus we find that something happens in Central Asia and right from China to India to Iran to Turkey and to Europe also, there is an immediate impact. Shall we say, that Central Asia sneezes and the rest of Asia catches cold? It is in this context that the history of Central Asia is very very important for a proper understanding of the history of India. If there is any lesson from history, it is this:

> "India has to watch and watch keenly, the various ripples and waves in the Central Asian deserts and oases. These are bound to affect India sooner or later. Forewarned is forearmed."[50]

The Mount Abu Conversions

In the sixth century A.D., there was a lull in the "fresh blood supply" from Central Asia into the veins of India. The last incursion of the Hunas under Toramāṇa and Mihiragula had taken place. The earlier arrivals were already holding the reins of political supremacy. They were conquerors and they were kings, holding the most important offices and properties. The finer agricultural lands were in their hands. There was no chance of these people being driven out, like the Britishers who were driven out of India in 1947. They were following their own religious practices and they had their own priests for that purpose. The Maga priests from the north of Iran had come and settled in Afghanistan, Kashmir and Malwa. In the time of Pāṇini also, they had their own *acharyas*, who were doing the job of offering solace to the soldiers dying in battles, etc.

The orthodox Brahmans were finding it difficult to live with their traditional privileges seriously abridged. Most of the donations of the 'agraharas' were being given to the new 'Brahmans'. That is why the inscription of Khāravela says that good Brahmans had fled away from the land of Rathikas and Bhojas. It is to this very situation that Kalhaṇa refers in his *Rājatarangini*, when he says that the receiver of Agraharas from Mihiragula in Gandhāra were the meanest Brahmans.

In these circumstances the priestly class thought it necessary and very much in their own interest to try to share in the

50. For further details see T. Talbot Rice, *The Scythians* p. 43.

donations and charities from the kings. With this end in view, the Vaśiṣṭhas organised a fire sacrifice at Mount Abu in Rajasthan and many of the newcomers were 'purified' by fire. They were given the name of Rājputra, meaning the royal princes or the sons of the kings which they already were. It is interesting to note that the big landlords in Iran especially in the Siestan area, were called Vispuhr, or Vaspuhr meaning the sons of kings. The Indian term Rajputra is an exact translation of this Iranian word. Vis is of course the word for the king in Vedic literature but its place had been taken by the word Rāja or Rājanya in India of that period, whereas it had continued in its original form in Iran. The Puhr is the Persian form of Sanskrit word Putra meaning 'son'. The Śaka word for the son of god was Pakapuhr corresponding to the Sanskrit Bhagaputra.[51] The existence of the Śaka Vispuhrs in Iran is attested by the Sassanid history from which we know that the Vispuhrs and the Shahrdars rebelled against the Iranian king Shahpuhr-II, after the death of Hormizd-II, in 309 A.D. The Indian title of the modern Punjabi Sardar, is derived from the Iranian Shahrdar.

Back to the fire sacrifice. The fire sacrifice was carried out and the four main tribes of Parmār, Parihār, Chauhān and Chālukya were formerly converted to Brahmanism. This story of the birth of Agnikula Rajputs is duly mentioned by Chand Bardāī in his *Prithvirājarāso*, and this is generally accepted by the historians. A few instances from the inscriptions are given below showing the mode of conversion :

(i) The inscription of Chaluka Virdhavla and Som Singh Parmar of 1287 VS speaks, "From the sacrificial altar of Vaśiṣṭha sprang up their ancestor Paramāra. In that family there was first Dhuma Raja and then Dhan-Dhuka....."[52]

(ii) But the inscription of 1344 VS found from Patnarayan (Sirohi), says "the sage Vaśiṣṭha created Dhauma Raja from a fire pit on *Arbuda* (Mount Abu) to bring back his cow, and invested him with Pramāra Jati and his own gotra....." Here there is no mention of the first

51. *MAKI.*
52. *EI*, Vol. XX, p. 71.

Paramāra and it shows that Dhuma Raja was the first person from Pawar/Parmāra clan, who was converted. The inscription of 1378 VS repeats the same story.[53]

(iii) Pahewa inscriptions of a Tomar family gives the names of their three generations, and says that the family sprang from a king Jaula, who lived ages ago.[54] This shows that the Tomar Jats and Rajputs were an offshoot from the Jaula Jats. This is not true. The Tomars are as old as Jaulas.

(iv) The Rāso story says that from the sacrificial pit, the first to appear was the Pratihāra and he was placed by the sage on the road to the palace, i.e., for guard duty. The next to appear was Chālukya, who was brought forth by Brahmā from his hollowed palm. This is an instance of Sanskritising the name of Central Asian people. The Chulik/Sulik, were made into Chālukya. The next man to appear was the Pavāra, the excellent hero, who was called by the sage, as the slayer of the enemy (Paramāra). This is the second instance of the Indianisation of their original name. The last one to come out from the fire was the Chauhān who was four armed, holding a sword in each arm! The impossibility of a man with four arms, did not stop the author from mentioning it.

(v) The Praśasti of 1151 A.D. of Chālukyas of Vadnagar says, "at the request of the gods, to protect them from the Dānavas, Brahmā, when performing the Sandhyā ceremony produced the hero Chulukya from the Ganges water in his hollowed palm....."[55]

This shows that the Chālukyas were converted on the bank of the Ganga also.[56] The name Culika was noted as similar to Sanskrit Culuka, and so it was Sanskritised into Chālukya.

(vi) Bilhaṇ in about 1085 A.D., also gives the same Chuluka descent in his *Vikramānkadeva Charita.*

53. *ibid.*, p. 96 (Serial No. 677).
54. *EI.*, Vol. I, p. 244; article by R. Hoernle in *JRAS*, 1905.
55. *EI.*, Vol. I, p. 301.
56. *JRAS*, 1905, p. 23.

(vii) Mahākuṭa inscriptions of Mangaleśa says regarding Pulkesin-I, "his body was purified by the religious merit of oblations performed after celebrating Agnistoma and other sacrifices; that he was descended from Hirṇyagarbha (Brahmā), accepted admonitions of the elders and was good to the Brāhmaṇas....."[57]

Here, the mention of 'Agnistoma Yajña is interesting. These stomas were specifically prescribed for Brahmanisation of foreigners.[58] Another word used for the foreigners, was Vrāta/Vrātya, and according to Weber, they were non-Brahmanical western tribes comprising yaudhas (warriors).[59] Vedic Index (II, 344) agrees with this view.

"It is therefore, laid down that the Vrātya-stoma sacrifice can be performed in ordinary fire. (laukika agni).[60]

Maṇgaleśa was the grand son of Pulikesin-I and this inscription was recorded by him. Therefore, when he says something about his own grandfather, it has to be taken as true. And in the words of Hoernle, "it is a fairly plain statement of adoption of Brahmanism by the foreign invader or immigrant, Pulikesin-I and he were given membership of Mānavya gotra and descent from a lady of Harita gotra."[61]

(viii) About the Parihārs, we have two praśastis of 861 A.D., found at Ghatayal and Jodhpur.[62] These are the inscriptions of two half brothers Bauka and Kakkuka. Their father Kakka had married twice, his one wife, mother of Bauka, was Mahārājñi. It is stated that the two brothers formed the twelfth generation of their Parihār dynasty and that the founder of the dynasty was one Hari Chandra. Therefore the time of Hari Chandra is the first half of the seventh century A.D., by counting 20 years time for one generation. It is stated that Hari Chandra was a Brahmana and had married a Brahmana lady as well as a Kśatriya

57. *EI*, VII, *APP*, No. 5; *IA*, XIX, p. 17.
58. V. S. Agarwala, op. cit., p. 441-42.
59. Weber, *History of Indian Literature*, p. 78.
60. V.S, Agarwala, op. cit., p. 442.
61. *JRAS*, 1905, p. 26.
62. *ibid.*, 1895, p. 1; and 1895, p. 513.

lady, named Bhadrā. The sons of the Brahmana lady were called Brahmanas and the sons of Bhadrā were called Kśatriya and are mentioned as "liquor drinkers."

But Hari Chandra is also called a Rohilla and Rohillā is a clan name of the Jats even today. Therefore, Hari Chandra was either the Rohillā or a Brahmana. He cannot be both. Anyway this story also shows that the Parihārs might have been converted in the beginning of the seventh century A.D.

(ix) We also find the word Rājputra in *Rājatarangiṇi* where in Rājputras are termed foreigners, and described as brave and loyal, though arrogant. Their bravery is praised by Kalhaṇa as against the cowardliness of the local Kashmiris. Further a Shahi dynasty of Kabul and Udabhaṇḍa is also mentioned[63]. These scions of Lalliya Shāhi, after their defeat in 1021/1022, are mentioned as coming to Kashmir, where they were called 'Śāhi Vanśaja Rājputrah' i.e., Rajputs of Sahi Dynasty.[64] It is also mentioned that when Harṣa died in 1101 A.D. at the hands of his rebels, the noble ladies of Śāhi dynasty, sought death in flames[65]. Here is evidence of what was later known as the Jauhar. Lastly, Kalhaṇa says 'to-day, the appellation Śāhi throws its lustre on a numberless host of Kśatriyas abroad, who trace their origin to that royal family."[66]

This comment shows the high regard and esteem in which the Lalliya Śāhis were held by Kalhaṇa. And it further proves that this dynasty was not of Brahmanas but of Kśatriyas who were called Sudras by some Brahminical writers. It is therefore, rightly stated that the Rajput clans are the result of inter-marriages of various invaders and native women of Indian ruling classes.

There are three main objections against this theory. The first objection is that the Rajputs, who have Aryan features, cannot be the descendants of the Hunas and the Gujjars who were Mongoloids. But this objection is wiped out by the latest discoveries

63. *Rajata.*, bk. V/VII.
64. *ibid.*, bk. VII, 144, 178, 274.
65. *ibid.*, bk. VII, 1550, 1571.
66. *ibid.*, bk. VIII, 3230.

and research which show that the Hunas had at least a very strong element of Aryan blood. The excavations of their tombs reveal their Aryan features. The description and representation of the Hiung-nu (Hunas), by the Chinese bear out their Indo-European affinities in unmistakable terms. For example, the barbarian, whom Ho-Chu-Ping's horse is shown to be trampling under its hoofs has a moustache and a full beard, uncommon amongst the Mongoloid, as pointed out by C.W. Bishop.[67] We learn from Chin-Shu that the Hiung-nu soldiers slain by the order of the Chinese Shih-min, who became the ruler of northern Honan in 349 A.D., were distinguished by high noses and full beards.[68]

The second objection is that no foreigners married the Indian royal princesses. It is stated that there was a one way traffic in the sense that the fair ladies of the foreigners were taken as wives but no Indian lady was given in marriage to the foreigners, Gujjars, Hunas, etc.

This argument is also quite baseless because many instances can be quoted which show that foreigners did marry into Indian royal houses. Kalhaṇa mentions that Pravarasena II, the son of Toramāṇa, was born of a lady from Ikśavāku family. Here Toramāṇa was definitey a Huna (or at east a Kuṣāna) and the lady was from one of the most important Indian royal races, i.e., the solar race. The marriage of Dhruvadevi with Rāmagupta and later with Chandragupta Vikramāditya, who were immigrant Jats, is well known.

Another instance is the marriage of one Ekra Ḍalla whose wife is named as Gahapālā daughter of Grihapāl. Here also the lady is obviously from the Indian side and her husband is of course a foreigner. This instance is from Kuṣāna inscription, already quoted. It is well known that even in Central Asia, these Gujjars and Jats were in the habit of taking the Chinese ladies as wives. Even in 1420 B.C. a Mithra (Aryan) lady, was married by the Egyptian king Thutmosis IV and his son, Amenhotep did the same. The famous Pharoah Ikhnaton, married the world famous beauty, Nefetiti, who was a sister of king Daśaratha, an Aryan king.

67. *Artibus Asiae*, 1928-29, Vol. I, p. 37.
68. *SIH&C*, p. 284.

Later on, we find these Central Asian people marrying into the royal family of Sassanid emperors of Iran. Kawadh, Nauṣeravan, and Hormizd-II had married the daughter of Kuśānas, and the so-called white Hunas had married a sister of emperor Piroz.

Still later, the same thing happened in India when we find that Akbar, Jahangir, Shahjahan had all married Rajput princesses and at least three great Mughal emperors were born of Rajput ladies.

This argument is therefore, of no consequence and these marriages were in keeping with their ancient tradition. If there was a failure, then it was the failure of the Brahmans who made such fantastic rules that no outsider could come into the Hindu fold. It is aptly stated, that "if the Mughal emperors, when they formed matrimonial alliances with daughters of Rajput princesses, had at the same time, adopted Brahmanic Hinduism, we should now have a Mughal caste of Hindu Kśatriyas".

The third and the last objection of Upendra Thakur (*The Hunas in India*) is that there is no evidence that the Gujjars and others, out of whom the later Rajputs developed, came from outside India. But here also Thakur is on weak ground. The word Gujjar is heard for the first time in 585 A.D. when Prabhākar Vardhan, father of Harṣa, is stated to have defeated them. Prior to that date, the name Gujjar does not appear. Even the name of that state, which was called Gujarat after the tenth century A.D., was Lāta and not Gujarat. Inscriptional evidence has also been found showing a person with a foreign name, claiming to be a scion of Gusur clan. It has also been shown that the Chinese word Wusun was pronounced as Gusur from which the word Gujar seems to have come. It was later Sanskritised into Gurjara. We have already mentioned the inscriptional evidence of the Kuṣāna period, showing the persons bearing foreign personal names but "Indian" clan names.[68a]

The later connection of the Rajputs with the solar and lunar dynasties, i.e., with Rām and Krisna, is the work of the obliged Brahmans. After their formal conversion, the Rajputs began to give handsome charities and donations to the Brahmans, who

68a. Compare Gusura Simhabala of Indian inscriptions and Gusura Vihāravala of Central Asia. (T. Burrow, "A Translation of the Kharosthi Documents from Chinese Turkestan", London, 1940, p. 35, s. no. 187).

in return gave them established and proud lineage and invented praśastis in honour of their lords. A similar thing is stated to have happened with Shivaji when he was about to be coronated. The Brahmans raised objections that the clan of Shivaji was not of full-fledged Kśatriyas and therefore, he could not be made a king. Later on after receipt of handsome donations the house of Shivaji was connected with the house of Udaipur (solar race). Most of the Rajput clans are still found in Central Asia. The clan of Chālukya Rajputs, viz., Chulik, has many members in Soviet Central Asia and they are even now called Chullik.[69]

Incidentally the term Vrātya had an entirely different meaning in the *Vedas* and the *Brāhmaṇas*. Śaṇkarāchārya says that Brahmā is Vrātya because like the latter, he is above all purifying ceremonies.[70] *Atharva Veda* says that "Vrātya means magnanimous, a favourite of the gods, a source of energy to the Brāhmanas and Kśatriyas alike. A Vrātya was moreover, a superior god, wherever he went, the gods and the whole world followed him..... He walked like a king." According to *Praśna Upanishad* the Vrātya was a supreme being, endowed with all the qualities of Brahmā.

According to S.C. Chakravarty from whose article these quotations have been taken, "the hordes of northern people came to India and when they occupied different parts of *Aryāvarta* and obtained political power, they could no longer be looked down upon as Mlecchas or impure.....so they were Indianised and made Kśatriyas.....The term Vrātya has probably applied to these ruling races who, either by some Vedic ceremony or in course of time, when their true origin had been totally forgotten, came to be regarded as Kśatriyas. The Licchavis were also Kśatriyas in this sense."[71]

Thus, the Vrātyas, coming from the land of the gods, required no purifying ceremonies. But this position seems to have undergone a sea of change and the four types of Vrātya stomas (purifying sacrifices) were prescribed for those very people.[72]

69. For other clans, see the chart given in the Appendices.
70. *IHQ*, Vol. IX, pp. 444-45.
71. *ibid.*, p. 446.
72. See also A.C. Banerjee, *Studies in the Brahmanas*, chapter V.

Finally, a quotation from Upendra Thakur himself, a quotation which is self-explanatory and explicit, though he lamely tries to avoid this conclusion in his book, *The Hunas in India*.[73]

"The epigraphic records of the period faithfully cover their war-like activities and point to their gradual merger and assimilation in the orthodox Hindu society through clashes and subsequent matrimonial alliances. The scattered bands of the Hunas had not yet shaken off their primitive character and war mentality and got involved in fierce clashes with all the major powers of the time one after another on some score or the other. But the redeeming feature of these bloody clashes was the gradual emergence of a new political race on the Indian scene resulting from the blending of two widely divergent cultures—the Mongol and the Indian. This new race—the Indian Hunas—while on the one hand inherited the fighting genius and sturdy character of their ancestors, on the other imbibed slowly the finest traits of their new cultural contracts with the royal Indian families and aristocracies. And, in no time, they came to be regarded as one of the numerous clans of the fighting Rajput community all over the country"[74]

And, Sir D. Ibbetson says, "It may be that the original Rājput and the original Jat entered India at different periods in its history, though to my mind the term Rajput is an occupational rather than an ethnological expression. But if they do originally represent two separate waves of immigration, it is at least exceedingly probable, both from their almost identical physique and facial character and from the close communion which has always existed between them, that they belong to one and the same ethnic stock; while, whether this be so or not, it is almost certain that they have been for many centuries and still are so intermingled and so blended into one people, that it is practically impossible to distinguish them as separate wholes"...."I think that the two now form a common stock, the distinction between Jat and Rajput, being social, rather than ethnic."[75] However, some authorities maintain that Rajputs were anciently called Rājanya. But Rājanya was the name of a tribe, and according to *Amar Kośa* Rājanyakam

73. Chapter VII, p. 204.
74. *ibid.*
75. *Tribes and Castes*, Vol. II, pp. 362, 364.

means, "a collection of warriors."[76] This is the same meaning which Pāṇini gave to the word Jat in the fifth century B.C.

Matsya Purāṇa describes the entire ceremonial rebirth of a royal person from a jar or an Urn or a pot which is called Hiraṇya Garbha (golden womb vessel) and which was donated to the Brahman priest after the formal ceremonial conversion.[77]

Parāshara Smriti maintains that the people called Ugras were produced from Vaishya—Ambastha girls by royal males; and these Ugras were called Rajputs.[78] (अयं च भाषायां राजपूत इति प्रसिद्धः) This theory however is as baseless as any other. Of course there were inter-marriages with the local Indian families but to suggest that the birth of a whole caste took place from such marriages is sheer impossibility. And on the other hand we have the Uighur or Ugrian people in Central Asia. How do we account for their origin ?

The word Rajput is not mentioned by Huen-Tsang in the seventh century A.D. Referring to the times of the Arab invasion, (Eighth to eleventh century A.D.) Buddha Prakash observes, "the word Kṣatriya is seldom met with, and the term Rajput had not yet become current".[79] Again, according to Dr P. Saran the word Rajput in the ethnic sense is not used until the tenth century A.D.[80] Even the term Thakur mentioned a few times in the narration of Muslim historians represents a clan, the present Ṭhakrān Jats for example. The names, Rāi, Rāṇā, Rāwat, etc., are titles turned into clan names. Rāi clan as such is known to exist in Iran in a much earlier period. The first Rānagi (Rānāhood) was bestowed upon a Jat by Mahmud Bin Kasim and Rāwat is formed from Rauth, or Raut, or Rat, meaning king in eastern Persia. When used for the first time by Hari Bhadra Suri, the Jain author, in 529 A.D. (or, 788-820 A.D. according to H. Jacobi), the word 'Thakur' stood for the name of a clan which was fighting another clan named Śabaras (present Sabharwals ?). Buddha Prakash who has made a study of the word Thakur, has arrived at the following conclusions:[81]

76. *JBORS*, 1930, p. 472.
77. D.D. Kosambi, *Indica*, 1953, p. 203.
78. Y.P. Sastri, *JKI*, p. 51.
79. *SIH&C*, p. 243.
80. *Studies in Mediaeval Indian History*, p. 23.
81. *ibid.*

(i) This word was first used in Prakrit and thence became current in Sanskrit.

(ii) At first, it signified a tribe but later on it became an honorific and was employed as such by men of prestige and position.

(iii) This name Thakur was given to the Kśatriyas or warriors but later on it came to be used by the Brahmans also and lastly, it became a synonym for God.

(iv) That this word was not current in the literature of the early period.

(v) This word was borrowed from some exotic, i.e., foreign source. We fully subscribe to these views and our claim is that like other clans, the Ṭhākrān clan of the Jat came from outside and that is why the name is not Indian.

We have already shown that prior to the seventh century A.D., the word 'Rajput' does not appear anywhere. Perhaps the earliest mention of this word is found in the Kura inscriptions of Toramāṇa, the Johl Jat conqueror. Therein his sons and daughters are called 'Rajputra'. That means the word was used in its natural sense, viz., "the son of king", an extract equivalent to the Persian word, 'Vispuhr or Vaspuhr, which also means "the son of king". In fact, *vis*, in Sanskrit also, means king and Puhr is a Persian form of the Sanskrit 'Putra'. Therefore in India too, as in Persia, in 309 A.D. and even earlier, the word should have been Visputra. But the term vis (king) had already paesed away from Sanskrit after the Vedic period, and during the seventh century A.D., the word used in India in its place was Rājā. Hence it was used as Rājaputra when the orthodox Brahmanism was revived under Śankarāchārya and the old four-fold division was sought to be revived in order to establish the superiority of the priests. And we have also mentioned that Kalhaṇa in *Rājatarangiṇi* expressly called the 'Rajputs' as 'foreigners', 'houghty' and 'brave and royal'.

To understand the phenomena, we have to go deep into the tremendous social and religious changes that were taking place in the seventh and later centuries. The once dominant Buddhism was almost suddenly wiped out and othodox Brahmanism took

its place. How did it happen ? We know that Mihirgula had destroyed many thousands Buddhist stupas and temples and otherwise harassed the Buddhists after his discomfiture at the hands of Buddhist king Bālāditya. As per Buddhist records, Mihirgula killed or sold as slaves, thousands of Buddhists on the Indus river, and ordered destruction of all other chaityas and stupas "throughout the five Indies", i.e., throughout all the five parts of India. This must have acted as a catalytic agent and the whirlwind tours of Śankara and others, further stoked the flames. Efforts were made by the Brahmanas to assassinate the last Buddhist emperor of India, Harṣavardhan. Fortunately there was no success and the culprits were punished. Ultimately, Ahimsā was adopted as a Hindu ideal and Gautama Buddha was accepted as an 'Avtāra' (incarnation of Vishnu).

With such elaborate preparations and precautions, psychological pressure was put on the people, in particular the ruling families. Otherwise also, there was a lacuna in the Brahmanical caste system; it had Brahmans but no Kśatriyas. Under the idea of democracy and equality, brought by the Central Asian Jats and Gujjars, and the universal brotherhood of Buddhism, all India had become one caste. There were no Brahmans, Kśatriyas or Vaiśya or Sudras but for negligible exceptions. This position is evidenced in the repeated lamentations in the *Mahābhārata* and the *Purāṇas*, which definitely say that all India had become one caste, and the Sudras of former times addressed the Brahmans, as "Bho"—a term of equality, similar to the present-day Hindi terms, 'Aiy' or 'Arè' Pandit!

Under this process, the willing people were offered the status of Kśatriya and a high position in a revived Hindu society. Those who embraced the new revived religion, were termed 'Rajaputs/ Kśatriyas. It is worth remembering that many of these newly converted Kśatriyas were called 'Brahma Kśātra', or even outrightly Brahmans. This was so even in the case of Guhil family of Udaipur Rāṇās ! The ancient Vrātya stomas were freely used to convert the 'foreigners' into the Hindu fold. The Mount Abu fire sacrifice was the first of the four types of Vrātya stomas prescribed for this very purpose. Thus a new class of Kśatriyas was produced, which helplessly depended upon their religious preceptors for their position and power. Once converted, they

could not go back to their original Jat and Gujjar brothers. Thus the process of mutual acrimony was started wherein the Jats and Gujjars looked down upon the renegades and conversely the Rajputs and Brahmans declared all others as Sudras!

An exactly similar thing happened when Islam came on the scene soon after. Many Rajputs and Brahmans were reconversed to Islam, and once they became Muslims, they started to hate their ex-brothers and sisters and claimed to be superior to them.

So, the significance of the term Brahma Kśatriya should not be lost sight of. It represented only the ruling families and their relations and descendants, who had accepted the Brahmana as their preceptor in religion. But this did not and cannot make them Brahmans.

The Jats and Gujjars and many Brahmans and other priests did not feel it necessary to change anything. They did not like the 'high and low' grades of social system and baulked at the social evils of the ban on widow remarriage. They knew that these ideas were divisive and disintegrating in nature and their fears came true when the mighty rise of Arabic Islam measured swords with them. This divisive system was thus the cause of their undoing.[82]

These are not hypothetical observations. These are facts. None of the Muslim historians ever mention the Rajputs in their struggles in the Punjab, Sindh, Baluchistan, Makran, Kaikan, Afghanistan, Gazni, Kashmir, etc. In the *History of India, As told by its own historians* the word Rajput does not occur at all.[83] The learned authors must have found it intriguing. Always on the look out for any term which may denote the word, they found 'Takkars'—a Jat clan, and hesitatingly and doubtfully, they suggested that it might be *Thākurs*, a term later on used for Rajputs. But Elliot and Dowson, to be fair, always put the question mark against this identification.[84]

Thus, "amidst social disturbances created by the influx of the foreign invaders who were, of course, assimilated in Indian society, there was the resurgence of the orthodox forces and a fervent attempt to regulate society on the basis of the *chaturvarnya*",

82. Majumdar & Pusalkar, *The Classical Age*, 1962, p. IX.
83. Elliot and Dowson, Vol. I.
84. *ibid.*, p. 164, note 2, and p. 458. See also chapter on Sind.

fourfold caste system.[85] Even the Brahman priests were allotted "a low status in the Brahman varna by the orthodox.....It is not clear how far the low status assigned to them was on account of their being foreigners and how far it was due to the particular religious and social ideas propagated by them. Their role in the development of the image and temple worship, as well as astrology and magic, appears to have been significant."[86] See also notes at the end of this section.

As to the theory advanced by some English writers that the Jats were offshoots of the Rajputs, we have already tendered enough material to demolish it. It is exactly like putting the cart before the horse. If not from earlier periods, right from the time of *Aṣṭādhyāyi* which mentions "Jaṭa Jhaṭa Sanghāte", the existence of the Jat confederacy in India is fully established. The Sibis, Dahiyas, Mores (Mauryas), Varikas, Tanks, Mans, Kangs, Lohans, Rathis, etc. are proved to be existing prior to the Christian era. How can these martial clans be the offshoots of tenth or eleventh century Rajputs who themselves were but converted Jats and Gujars ? The absurdity of this theory will be clear to any sane person who studies the theories of their origin. Dahiyās are supposed to have been born from the churning of curd. Gills are supposed to be so named as they were residing in wet (Gilli) lands. Mores are supposed to be peacock tamers! Suliks (Solankis) are supposed to be born from the hollow of the palm! Rāṭhors are supposed to be born from the spine (Rath) of Indra! Kuśwāhas are supposed to born from a tortoise! These are but purile fairy tales, exquisitely expressing the mental bankruptcy or intellectual dishonesty of their inventors!

It should be noted that the Mān, Dhillon, Virk, Kang, Her, More, Johl, Pauniyā, etc., are not found among the Rajputs. The reason is simple—none of them were formally converted to the orthodox Brahmanism. Thus we must ignore all these so-called Rajput-descent stories and other nursery tales. Not knowing the meanings of these Central Asian clan names, the Indian pundits associated the various clans, with bird, animals or other things to which these names had some resemblance in the Prakrit language of

85. Article by G.R. Sharma in *Central Asia*, ed. Amalendu Guha, p. 117.
86. *ibid.*, pp. 116-117.

India. The Rajputs, when thus named, were not only foreigners but they were also recent arrivals, in most cases. That is why R.C. Dutt wrote in *History of Civilisation in Ancient India*: "There is no doubt that the (Rajputs) were newcomers within the pale of Hindu civilisation and religion. Like all new converts, they were fired with an excessive zeal to revive the religion they had embraced. Brahmans worked on the zeal of this new race of Kśatriyas, and the Chauhān and the Rāthor vindicated their claims to be regarded as Kśatriyas by establishing the supremacy of the Brahmans."[87]

Note I

Medhatithi, a great commentator on Manu, directed: "A king of meritorious conduct could conquer even the land of the *mlechchhas*, establish *chāturvarṇya* there, assign to the *mlechchhas* a position occupied by the *chāṇḍālas* that render that land as fit for sacrifice as Aryavarta itself."[88] This is clear indication of the expectations of the orthodox priests from the kings under their influence. The kings were not only directed to establish the four-fold caste system, but they were also directed to degrade their own citizens. Apart from being inhuman and anti-social, these directions are against the duties of a king who must needs be as a father to his citizens. It is significant that these directives were mainly ignored not only by the Mauryas but also by the Kusanas, the Guptas and even Harṣavardhana. We know that all these kings were above religious fanaticism and in their dealings with the public they acted purely on secular principles, in spite of the fact that Chandragupta Maurya and Samprati, were followers of Jainism, Ashoka was a follower of Buddhism, and some of the Gupta kings were Buddhists and others were Bhāgvata. Harṣa also favoured Buddhism in his personal life, for which an attempt was made by the Brahmans to get him murdered.[89]

87. p. 165.
88. Quoted in *The Classical Age*, p. IX.
89. Majumdar, *Ancient India*, p. 237; and D. Devahuti, *Harsha : A Political Study*, 1970, p. 154.

Note II

The casteless society favoured by the Central Asian people is also indicated by the fact that apart from the worship of the Sun, they were followers of Buddhism and Shiva—both being believers in human equality. Even today, in the vast areas from Punjab to Mathura and even in Rajasthan, Gujarat, Malwa, etc., the people are followers of Shiva, more than any other god. It is interesting to note that in the area around Delhi, and in particular in Haryana, almost every village has a temple dedicated to Shiva and there are practically no temples devoted to the other Hindu gods. In this respect we must refer to the opinion of Dakśa about Mahadeva Shiva, wherein Dakśa raised four objections against tbe participation of Shiva in the proposed sacrifice. These objections were. (i) Shiva did not accept the Varṇāshrama Dharma. (ii) His family, gotra, and country were unknown. (iii) He did not know the Vedas and so was not a Brahman. (iv) He was neither a Kshatriya nor a Vaishya nor a Śudra.[90]

Thus we find that Shiva was eminently suited to the Central Asian Jats as a god who had the same ideas about the caste system.

Note III

It is an admitted fact that 'Dāma' or 'Daman' ending names are of the Scythian origin. They came to India from outside, according to all authorities. The western Satraps, who ruled over Sindh, Gujarat, Rajasthan, Malwa, etc., with their capital at Ujjain for about 400 years had such names ending in Dāma. Now among the Gwalior branch of Kachhwāhā Rajputs, we find a ruler named Vajra Dāman (975-95 A.D.). The Chauhān branch of the Rajputs from Gujarat had rulers named Maheśvara Dāma, Bhima Dāma, and Hara Dāma. Is it not an indication that the later people called Rajputs were foreigners ?

Note IV

Bhaviṣya Purāṇa clearly shows that the conversion at Mount Abu were anti Buddhist. The purpose of creating a new race of warriors was to fight Buddhsim (जित्वा बौद्धान्). Its chapter on the

90. *Vāyu Purāṇa,* quoted in *IHQ*, 1952, Vol. XXVIII, p. 261-262.

Solanki (Śukla) dynasty, for example, clearly says that the first Solanki/Chālukya, came to Abu through the fire-sacrifice. (अग्नि द्वारेण प्रयसौ स शुक्लोऽर्बुदपर्वते). Elsewhere, the same Purāṇas says that the Mleccha Mehanā (Meenās of Rājasthan, मेहना म्लेच्छ जातीता) and the Aryan Jats (जट्टा आर्यमया: स्मृता:), are the remanants of Chauhān warriors. (ये शेषा: क्षत्रिया-श्चापहानिजा:).[90a]

Jat Rajput Connection

We have already seen that three people came to India as invaders/immigrants. They were the Jats, the Gujjars and the Ahīrs (Abhirs in Sanskrit), i.e., the Getals, Gusur (Wusun) and Abars/Avars of Central Asia. (See Note 1 at the end of this section). They were mainly sun-worshippers but influenced by Buddhism, Zoroastrianism/Mithraism and other cults. They had their own priests called Magis or Shamans. They had no social divisions, like the Indian "caste system". They had only two categories, viz., the rulers and the ruled. Gradually they were practically fully Indianised and adopted Indian names and religious practices too. Those who became "Hindus" by practice, without the Brahmanical octopus-like grip, remained—and continued to be called—Jats, Gujjars and Ahīrs, although their names were sought to be Sanskritised as Jartas (?), Gurjaras and Abhiras. Those of them, who were formally converted to 'Hinduism', with fully and complete acceptance of Brahmanical ritualism and other paraphernalia were termed Rajputs. The causes of this schism or division, were rather social than religious, as we have already shown and shall also comment further, later in this chapter. Here we want to show that the Jats and Rajputs had common ancestors. The Rajput and the Jat clans are the progeny of the same progenitor.

We have seen that the Jat clans namely, Kasvan, Johla and Lalli were ruling in Afghanistan from the beginning of the Christian era, at least, up to 871 A.D. and in the Punjab and Kashmir

90a. *Bhaviṣya Purāṇa*, by S.R. Sharma (1970, Barreilly), pp. 171, 174-175.

up to later centuries. Bhaṭṭis are a Jat as well as a Rajput clan, and fortunately for history, they have left their annals in Jaisalmer (Rajasthan) where they ruled for centuries. These records of theirs, have been included by Col. James Tod, in his well known *Annals and Antiquities of Rajasthan*, in three volumes. We are quoting from this work.[91]

The Bhattis of Jaisalmer trace their origin to the same Jabulistan/Gazni area of Afghanistan, where the Jat clans were ruling. Their annals, written by Brahman Sukhdharma of Mathura give the usual Yadu line of Sri Krishna of Dwarika up to Naba, and then the Brahman writer says, "Thus far from Bhāgvata, and I continue the history of the Bhattis....." Here is clear admission that the genealogy of the Yadus has been given from *Bhāgvata Purāṇa* and the Bhaṭṭis who sought to be connected with the Yadus, are connected with 'Naba'. It is the same thing as in the *Viṣnu Purāṇa*[92] where Sujāta is arrived at in the genealogical line and the Jats are sought to be connected with Sujāta because of the similarity of names. To continue : King Gaja, founder of Gazni is arrived at, then his son, Salbāhan, who had come to Punjab, to found the city of Salbāhanpura (Sālpura) after the loss of Gazni. (See Note II at the end of this section.) He had fifteen sons, including Baland, Rassalu, Naima, Lekh, Neepak, Sunder, Vacha, Rupa. Baland succeeded and had seven sons, namely, Bhaṭṭi, Bhupati, Kallār, Jinj, Sarmor, Bhynsrecha and Mangru. Kallār had eight sons, whose descendants are designated 'Kallār', almost all of whom became Muslims. Jinj had seven sons..... whose all issues bore the name of Jinj (the present Jinjua clan). Bhaṭṭi succeeded his father.....and had two sons. "With Bhaṭṭi, the patronymic was changed and the tribe thenceforth was distinguished by his name."[93] This is again a clear admission that the clan name was different up to Baland, (the name however is not given) and the three sons of Baland, viz., Bhaṭṭi, Jinj and Kallar started three new clans after their names. The original clan name, was either Lalli or Johla—the clan of rulers of Jabulistan, etc. Now Bhaṭṭi and Kaller/Kaler are Jat clan names too, and incidentally Mr. K.S. Jenjua, I.A.S. former Deputy Com-

91. Vol. II, p. 242.
92. Translated by H.H. Wilson.
93. *ibid.*, p. 243.

missioner of Jullundur is a Jenjua Rajput. This continuous founding of clans in every generation of the ruling families is the basis of Kalhaṇa's statement that, "to this day, the appellation Śāhi throws its lustre on a host of Kśatriyas abroad, who trace their origin to that royal family."[94] The expression, "Śāhi Vaṃśya Rājaputrah"[95] meaning the Rajputs of Sahi dynasty of Kabul/ Gāndhāra conclusively proves that these Jat kings of Johl and Lalli clans later on began to be called Rājputs, at least in twelfth century A.D.– Kalhaṇ's time—and that this process had already started. Bhaṭṭi had two sons, Masur Rao and Mangal Rao. Masur Rao had two sons, Abhe Rao and Sāraṇ Rao. The sons of Abhe are called Abhoriā and "Sāraṇ quarrelled with and separated from his brother, and his issues descended to the rank of cultivators and are well known as Sāraṇ 'Juts".[96] The second son, Mangal Rao, had six sons, and he fled from his kingdom leaving his children in hiding with a banker; they were married in Jut families and the Kalloriā, Munḍa and Seorā Jat clans, are named after the three sons of Mangal Rao. (The names of these clans, however, are Kallar, Munḍ and Seorān, respectively.)

Interestingly enough, the Chagtai clan of the Mughals, is traceable to Chakito, son of Bhupati, and grandson of Baland, according to the following narration :

"Baland, who resided at Salbanpur, left Gazni to the charge of this grandson, Chakito; and as the power of the *mlèccchas* increased, he not only entertained troops of that race, but all his nobles were of the same body. They offered, if he would quit the religion of his fathers, to make him master of Balich Bukhara, where dwelt the Uzbek race, whose king had no offspring but one daughter; Chakito married her and became the king of Balich Bukhara and lord of twenty-eight thousand horses. Between Balich and Bukhara runs a mightly river, and Chakito was king of all from the gate of Balichshan to the face of Hindusthan; and from him is descended the tribe of Chakito Mogals."[97]

This account of Chagtai Mughals may well be true. We know that many Jats had remained in Central Asia and the Tur and

94. *RAJAT*, VIII, 323.
95. *ibid.*, VII, 144, 178.
96. op. cit., p. 250.
97. *ibid.*, p. 248.

Tātrān (Turk and Tatār of Central Asia) clans of the Jāṭs had come into power in Oxus valley in the sixth and later centuries. Many persons of these clans had already come to India before their brothers built their empire in Central Asia, the proverbial 'Thousand Years of Tatary".

But we are here concerned with the Jat Rajput connection. We have seen that the identical kings started identical clans of Jats and Rajputs. In the *Annals*, the words used for these people of Gazni, are Jid, Jud and Jadoo. The last word is of course, Yadu, and is used to connect the Bhaṭṭis with the Yadu/Yadavas. Col. Tod considered that Jid and Jud, also might have been used for Yadu, and this has been blindly followed by others. But, under no law of philosogy can Yadu become Jid in Prakrit or in any *bhāśā*. Jid and Jud are but two forms of Jiṭ and Jut variations of Jat. The name of one of their kings, is Jud Bhān, and Gaja himself is called Jud-rāe, the Yetalito of Chinese annals, the Jaṭ Rat or Juṭ Rāe, king of the Jāts. Even in the sixteenth century, Babar called them Juṭs. "At every step made by the Mohammadan power in India, it encountered the Juṭs. On ıheir memorable defence of the passage of the Indus, against Mahmud, and on the war of extirpation waged against them by Taimur, both in their primeval seat in Maverool Nehr, as well as east of Sutlej, we have already enlarged; while Babar, in his commentaries informs us that, in all his incurions into India, he was assailed by multitudes of Juts."[98] Taimur, boasts of the myriads of Juṭ souls he "consigned to perdition,"[99] in India as well as in Transoxiana.

Thus Rajputs are but Brahmanised Jats and Gujars. That is why we find only Jats and Gujars in Central India, Rajasthan, Gujarat, Sindh, Punjab, Haryana, etc. much before the 'advent' of Rajputs. Even Bikaner was occupied by six/seven clans of the Jats before it was occupied by consent by Beeka. These clans were Pūniyā, Godārā, Sāraṇ, Asiāgh, Beniwāl and Māhil; and even today they are there in the same areas. Jaisalmer itself was founded by the Bhaṭṭis in the twelfth century A.D., after they had become "Rajputs". It is shown in *Tribes and Castes* that a Rajput marrying a Jaṭ women, may or may not become a Jaṭ, but

98. *ibid.*, p. 196.
99. *ibid.*, p. 197.

if his descendants adopted widow remarriage, then, he certainly would become a Jat.[100] Here is the crux of the matter. The difference between a Rajput and a Jat is widow remarriage. Jats always had widow remarriage but the Rajputs under false, immoral and unjust notions of the Brāhmans, would not hear about it. This widow remarriage, alongwith marriage outside the caste, was the cause of the schism/division, but thank God, it has now been removed in the twentieth century. Today, even Brāhman widows are being remarried. But the Brahmans had forbidden widow marriage for others—not for themselves. If a widow was a wealthy lady, or a queen, then Brāhmans did not hesitate for a second to marry her even to a Brahman. *Tribes and Castes* gives an example of a Brāhman marrying the widow of a non-Brāhman and the case of the ancestor of Dāhir, who married the widow of the 'Sudra' king of Sindh and usurped his throne, is well known.[101] But, perhaps this was *Āpaddharma*, the "law of emergency" under which everything is legal and justified !

It is therefore rightly concluded by Col. Tod, that, "Getae, Got, or Jit, and the Takshak race, which now form the thirty six royal dynasties of India, all came from Scythia."[102] And the proverb goes, "The Jat, Gujar, Ahir and Gola, are all four hail fellow well-met."[103]

Casteless Society

Thus the causes of schism, and the main objections of the Brāhmans were social in nature. The priests did not want inter-caste marriages, and these people were not prepared to forego it. Secondly, the immigrants did not believe in social inequality, for them everybody was equal, the only difference being between the rulers and the ruled, or between the king and the citizens. Apart from the high political position of the kings, all members of the society were taken to be completely equal in all respects. That is why the Pali text, *Assalāyana Sutta*, says that the Yonas, Kambojas, Sakas and other frontier people of Uttarapatha region, had a different social system of 'masters' and 'slaves' only, with no

100. Vol. I, p. 44.
101. *ibid.*, Vol. I, p. 41 note 3.
102. op. cit.
103. *ibid.*, Vol. II, p. 308.

impassable barriers placed between them. That means the 'masters' and 'slaves' could exchange their places and the slaves could be masters and vice versa. If at all, this was the only difference between the king and the citizens.

The *Mahābhārata*, also says the same thing, although written as it was by the priests, this excellent ideal of social equality was upheld in the *Mahābhārata* by saying that in the Punjab country, a Brahman or a priest could be a soldier, i.e., Kśatriya, or a trader, i.e., Vaiśya, or even a barber, i.e., Śudra, and vice versa. This also proves that a person doing the so-called lowest profession could also do the highest profession and otherwise.[104]

तत्र वै ब्राह्मणो भूत्वा तत्र भवति क्षत्रियः ।
वैश्यः शूद्रश्च वाहीकस्ततो भवति नापितः ॥
नापितश्च ततो भूत्वा पुनर्भूत्वा ब्राह्मणः ।
द्विजो भूत्वा च तत्रैव पुनर्दासोऽभिजायते ॥

This practice of equality of all humanity cut at the very roots of the false social customs, and it was vehemently opposed and attacked by the vested interests. The following quotations from Vana Parvan of *Mahābhārata* is one of the first sample of this attack by the priestly class, and this attack in some form or the other continued for ages.

> "There will rule over the land *Mlechchha* kings. These sinful kings, addicted to falsehood, will govern on principles that are false, and they will be given to false controversialism. The Andhras, the Sakas, the Pulindas, the Yavanas (i.e., Yaunas), the Kambhojas, the Valhikas, the Sura-Abhir as will then be rulers.[105] Then the utterings of Vedas become futile, the Sudras address Brahmans with 'Bho' term of equality, while Brahmans address them with, 'noble sir'. Citizens will lose character on account of the burden of taxation.[106] They become addicted to materialism, this worldism, (*aihalaukikam*) along with ministers of their flesh and blood.[107] The whole

104. *MBT*, VIII, 45, 6-7.
105. *MBT*, 188, 34-35.
106. *ibid.*
107. *ibid.*

world will be *Mlechchhanised*; all rites and sacrifices will cease.[108] The Brāhmans, Kśatriyas, Vaiśyas will disappear; at this time all men will become one caste, the whole world will be Mlechchhanized, men will no more gratify the celestials with Śrāddha or manes with libations.[109] Prohibiting the worship of the celestials, they will worship bones. In the settlements of the Brāhmans, in the Āśramas of the great Rishis, in places sacred to gods, in sacred spots and in temples which had been dedicated to the Nāgas—the land will be marked with tombs, Edukas—Buddhist stupas containing bones. They will have no temples dedicated to the celestials.[110]

It is not that this sort of situation was there only in the old times. It was very much there even in the twentieth century before independence and some of the historians also gave the same colour to the then social phenomena. The late lamented Dr Jayaswal, calls these people as a "political and social scourge". He charges them with depression of the high castes of the Hindus, whom he considers, "the custodians of the national culture". According to him these people made the country practically Brāhmanless, depressed the high caste Hindus and created a new ruling class out of the lower ones. He further accuses them and in particular the Kuśānas, with destruction of Hindu temples, imposition of Buddhism, and erection of Buddhist temples by demolition of the sacred fire.[111]

These attacks of Dr Jayaswal are wholly unjustified and based on prejudices rather than historical facts. The Kuśāna kings were not following only Buddhism but were also devout followers of Śiva, Skand, Vishākha, and Iranian as well as Greek gods and goddesses. Their coins invariably contained the legends and symbols of these religions. Their inscriptions show equal treatment to all including the Brahmans. In fact these rulers were most liberal in their religious attitudes and were cosmopolitan in nature. Otherwise it is impossible to rule over the vast areas of Asia consisting of different castes, nations and religious popula-

108. *ibid.*, 190, 29.
109. *ibid.*, 190, 46.
110. *ibid.*, 190, 65, 66, 67.
111. For further comments see Jayaswal's, *History of India*, pp. 41 to 54.

tions. The wrath of the orthodox writers of the Puranas was roused against them because they did not believe in the caste system. Now it is generally agreed that this caste system is the root cause of all evils in the Indian society and that is why all social, political and religious leaders have spoken about the equality of all Indians irrespective of their caste or creed. Buddhism, in fact, was the greatest attack ever, on the caste system and the social inequality that it bred. The second greatest attack was by these Central Asian people, the Jats, Gujjars and Ahirs. But it is unfortunate that this demoralising and inhuman system of inequality still survives.

"It is true that Buddhism had become very popular during the Kuśāṇa times on account of its simplicity, its discard of ceremonials and its abolition of the caste system, and that Brāhmanism was losing its ground. But these changes were not brought about by any acts of omission or commission on the part of the Kuśāṇa rulers. They allowed the followers of different religions to worship in their own ways. The Brāhmans were not persecuted; on the other hand, we find a definite case during the reign of Vasiska in which a perpetual endowment was made in Mathura by the lord of Wakan for feeding the Brāhmans in the Eastern Hall of Merit.[112]

Peaceful Coexistence

Leaving aside these petty jealousies, we find the Buddhists, the Jains, the Hindus and the followers of other religions living side by side peacefully, carrying out their religious practices and following different occupations without any restriction. There were no communal disturbances; on the other hand, there was peaceful coexistence. Many Buddhists and Jains even expressed cosmopolitan views in their inscriptions when they solicited blessings not only for themselves or their relatives, but also for the whole of mankind in almost identical terms;

(i) "Sarva Satvaram hita-Sukhāye (bhavatu)." "May it be conducive to the welfare and happiness of all beings!" (Sarnath Buddhist Umbrella-post inscription of the year 3).[113]

112. Baldev Kumar, *The Early Kusanas*, pp. 226-27.
13. *EI*, Vol. VIII, pp. 173-81.

(ii) Sue Vihara Copper-plate inscription of the year 11.[114]
(iii) Mathura Stone inscription of the year 28.[115]
(iv) Ara inscription of the year 41.[116]
(v) Wardak Vase inscription of the year 51.[117]
(vi) Mathura Jain Image inscription of the year 5.[118]
(vii) Mathura Jain Image inscription of the year 20.[119]

Thus we find that there was, nothing wrong with the rule of these 'Mlecchas' and 'Sudras'. No Hindu temple was destroyed. There is absolutely no evidence at all of destruction of any temple or city by these immigrants. Barring unavoidable loss during the course of fighting, no other damage was ever done. The great universities of Taxila, Nalanda, Vikramshila, etc., were not destroyed by them. I-Tsing the Chinese pilgrim, was studying at Nalanda in 671 A.D. Vikramshila University was destroyed in 1203 A.D. by Bakhtiyar Khilji. The famous sun temple of Multan, built by them, was destroyed by Jalam-Ibn-Shaiban in the eighth century A.D. Even Pataliputra was not destroyed by them, as is proved by recent excavations there.[120]

These people were builders and not destroyers. "The Lithuanian Guttons, the Iberian Gathae, were the great city builders of the early world, the race who first learned to build from the custom of providing a house capable of containing each united family as long as they remained under paternal rule".[121]

But the ceaseless opposition and attacks by the priests on the Jats, Gujjars and Ahirs had their impact and the result is, even today, discernible. Because of their refusal to fall in line with the dictates of the priests, these people are still hated by them. Col. Tod, D. Ibbetson and others have mentioned the unexplainable hatred against the Gujjars, etc., in their works. They were

114. *CII*, Vol. II, part I, pp. 138-41.
115. *EI*, Vol. XXI, pp. 55-61.
116. *CII*, Vol. II, part I, pp. 162-65.
117. *ibid.*, pp. 165-70.
118. *ASIR*, Vol. III, p. 20.
119. *EI*, Vol. I, pp. 383-84.
120. *JRAS*, 1961, p. 141.
121. F. Hewitt, *The Ruling Races of Prehistoric Times*, p. 487.

socially degraded by priestly class and the Rajputs coming from the same stock, were upgraded for the same reason. It is the result of their ancient feelings of equality that these people never stopped their common "*hukkā-pāni*". These people, even today, share these things in common and fortunately nowadays, the Rajputs, the carpenters, the barbers, etc., are enjoying the same *hukkā*—a welcome step towards national integration and social equality. Let us hope, their innate spirit of independence and ideals of social equality shall be triumphant !

Note I

We know from ancient history of Mesopotamia that the Abara and the Gusur were clans of the Jats and had separate kingdoms. Even today some Abars and Gusurs are found among the Jats as two clans under the names Abara and Gussar/Gusur. These Abaras are now all Muslim in the Multan area of Pakistan, whereas Gussars are even among the Sikh Jats in Jullundur district. Originally therefore, they were all Jats/Gutis. We are treating them separately on account of present situation where the Gujars and Ahirs form separate castes.

Note II

There is documentary evidence to show that the rulers of Salpura (Salpoor) were Jats. Col. Tod has published the inscription in his *Annals* of a king of Salpura. The name of the king is given as Raja Jit Salindra. The inscription begins with the lines, "may the Jit be thy protector!" What does this Jit resemble? Further the inscription says that by the valour of Raja Jit of Salpura, the lands of Salpura are preserved, "the mighty warrior Jit Salindra is beautiful in person, and from the strength of his arm esteemed the first amongst the tribe of the mighty,..... the whole world praises the Jit prince, who enlarges the renown of his race, sitting in the midst of haughty warriors, like the lotus in the water, the moon of the sons of men".[122]

The name of the son of Salindra is given as Devangli, his son is named Sumbooka and his son is named Degali who married two ladies of the Yadu race. His son is named as Vira Narindra. This inscription was written in *Samvat*, 597 in the Malwa region on the bank of river Taveli. This prince was ruling over Sālpura

122. op. cit.

and Takhyā, i.e., city of the Tāks. Col. Tod repeated the same that the Taks and Jits are one race. In fact Ṭāks are a clan of the Jats. Here the prince is stated to be from Sarya clan. This Sarya is the same as Sarwya of *Komarpal Charitra* according to Col. Tod himself. The present name of Sarwya clan may be Saroa/Saroha. This important inscription without which the history of the period cannot be illuminated fully, has been omitted in the Hindi translation of Col. Tod's *Annals*, translated by K.K. Thakur in 1965. This is the sort of thing which conceals true history. This inscription proves that the rulers of Salpura called themselves Jats. And as is clear from our discussion about the Bhattis, it is from Salpura that the Bhatti Rajputs spread into other parts.

3

The Mandas

Their First Historical Empire

The ancient Manḍas are even now a clan of the Jats in India. It is they who gave the first historical empire of the Jats in the western plateau of Iran. They are named in the Puranas also. The *Viṣṇu Purāṇa* mentions them as Maṇḍakas. By removing the suffix 'ka' the name appears in its old and present form. A country called Māṇḍavya is mentioned in the *Agni Purāṇa*.[1] Sankhyana Āraṇyaka, too mentions these people and so does Varāhamihir a, who, in his *Samhitā*, locates them in the north, as well as the northwest of India. Mādaiya is their Persian name.

In the last quarter of the eighth century B.C., the area of Azerbaijan to the south of Lake Urumiya was inhabited, as always, by various Jat clans. The two clans whose names had come down in history are called the Mannai and the Maṇḍas. These two clans are nowadays called in India as the Manns and the Mandas. In 720 B.C. or so, the Assyrian king, Sargon II, attacked these people and the Assyrians captured their chief called Dayaukku. He was a Maṇḍa chief and perhaps nature took a hand in saving his life, because contrary to the Assyrian custom, his life was not only spared but he was sent, alongwith his family to Hamath. Thus it seems that before the last decade of the eighth century B.C. they were acknowledging the suzerainty of Assyria and it is mentioned that 22 of their chiefs swore the oath of allegiance before Sargon II. The name of their chief if given as Deiokes, son of Phraortes by Herodotus and other Greek

1. *IHQ*, IX, p. 476.

writers. As per *History of Persia*, he was the same as the chief named by the Assyrians as Dayaukku. His name may well be Devaka because the suffix 's' or 'us' is generally added to personal names by the Greeks. It was Devaka, who established the first empire of the Maṇḍa Jats in about 700 B.C. The later Achaemenian empire was an offshoot of Maṇḍa empire, because Cyrus the Great, was son of Maṇḍani, a daughter of the last Maṇḍa emperor, Ishṭuvegu. The name of the queen was Aryenis (Skt. Āryāṇi)

The Name of his Empire and Dynasty

Up to the nineteenth century, this brilliant empire was called the "Empire of the Medes". It was so called by the Greek writers as well as in the Old Testament. The country of the Medes, called Media, was the north western neighbour of the Mandas—the actual name of the empire builders. Even Media was eventually annexed to the empire of Maṇḍa. This was perhaps the reason of the serious mistake of history where the Maṇḍas and the Medes were confused with each other. The Medes were traders of Greek stock and were living in small principalities. They never had any empire. Confounding the brave Maṇḍas with the effete Medes was the most unfortunate event in history. The mistake become so prevalent that even a proverb was invented in English equal to the effect that a certain thing is as unchangeable as the laws of Medes and Persians. The mistake was detected when the monuments of Nabonodus and Cyrus were unearthed. It was then discovered that the whole history was based upon a philological mistake. It was found that the name of the empire and its people, was not Medes but Maṇḍa. In the words of Prof. Sayce, in his well known book, *Ancient Empires of The East;* "when in two generations which succeeded Darius Hustaspes, Cyrus became the founder of the present empire, the Medes and the Maṇḍa were confounded, one with the other. Astyages, the suzerain of Cyrus, was transformed into a Mede and the city of Ecbatana, into the capital of a Median empire. The illusion has lasted down to our own age. There was no reason for doubting the traditional story, neither in the pages of the writers of Greece and Rome, nor in those of the old testament, nor even in the great inscriptions of Darius in Behistun, did there seem to be anything to cause suspicion upon it. It was not until the discovery

of the monuments of Nabonodus and Cyrus, when the truth at last came to light and it was found that the history we have so long believed was founded upon a philological mistake". After this mistake was detected efforts were made to correct it and the *Historians' History of the World* observes : "so startling and revolutionising is the knowledge obtained from the decipherments of Assyrian and Persian monuments, so wholly different is the historical aspect thus revealed, that the term Median empire is probably destined to disappear from the historian's phrageology. Indeed Prof. Sayce in his latest writing has discarded it[2]."

The founder of the empire, Deiokes, hereinafter mentioned as Devaka, was so famous among his fellow villagers for his sense of justice that all his fellow tribesmen would flock to hear his decisions. When the ministering of free justice would cross the normal limit Devaka would refuse to give his opinions to settle disputes, on the plea that he too had his private affairs to look into. Thereafter an election was held and he was elected as the king. An excellent psychologist, judge of men and affairs as well as an administrator, Devaka immediately formed a powerful army. When the country was secure, he decided to build his capital for which the mighty granite range of mount Alvanda was selected and at a height of 6,000 ft. above sea level the capital of Ecbatana was built. Its present site is the eastern part of modern Hamadan. The city was built under a fixed plan. It had seven walls which were concentric and so arranged that they rose one above the other by the height of their battlements. The royal palace and treasuries were situated within the seventh wall whose battlements were gilded. The other six walls were decorated in various colours. After this preparation Devaka started expansion of his empire. The Assyrians could never have dreamt that this mountain shepherd at no distant date, would sack the great Nineveh and cause the name of Assyria to disappear from amongst the nations of the world. The adjoining areas were annexed to the Manḍa empire and after consolidating it for 53 years, Devaka was succeeded by his son Fravarti, the Phraortes of the Greeks, in 655 B.C. The Persians were the first to be conquered. Gaining more than self-confidence from their successes, the Manḍas attacked the Assyrian empire

2. Vol. II, p. 73.

but were defeated and Fravarti himself was killed. He was succeeded by Huva Kshatra, the Cyaxares of the Greeks. He was one of those rare leaders in war and administrators in peace who, appear on the stage of the world history from time to time. Used from childhood to ride and shoot from horseback, Huva Kshatra remodelled his army on Assyrian lines. But he retained the bow for his cavalry. After thus modernising his army he thought of taking revenge from Assyrians whom he attacked. Nineveh was sieged and the adjoining areas were devastated. The victory was so complete and the Assyrian defeat was so terrible, that the prophet Nahum, wrote in his book, ".....the noise of a whip, and the noise of the rattling of the wheels, and the prancing horses, and of the jumping chariots. The horseman lifted up both the bright sword and the glittering spear; and there is a multitude of slain, and a great number of carcases, and there is none end of their corpses; they stumble upon their corpses."[3]

Assurbanipal died in 626 B.C. and his successors were disputing the throne. Such an opportunity was not to be lost and the second attack of Nineveh began. The Assyrian emperor burnt himself in his palace and perished with his family. In the words of prophet Nahum, "the gates of the river shall be open and the palace shall be dissolved."[4] Thus in 606 B.C. Nineveh fell and so utter was its ruin that the Assyrian name was forgotten and the history of their empire soon melted into fable. Babylonia itself was roped with ties of marriage and a daughter of Huva Kshatra became the Queen of Nebu-Chad-Nezzar. Armenia and Cappadocia were included in the Manḍa empire. Lydia was emerging as a powerful nation in the west and it was inevitable that the two powers should collide. The war began but in 585 B.C. when there was a total eclipse of the sun, it was stopped after six years of fighting, under a peace treaty. A daughter of the Lydian emperor was married to the heir apparent of Manḍa, and the kingdom Urartu was annexed to Manḍa empire. Next year, i.e., 584 B.C. this great emperor died. Thus from a beaten nation he raised the Manḍas into the most powerful and virile empire of that time. It is aptly stated that the east was semitic

3. *Nahum*, III, 2 and 3,
4. *ibid*,

when he began to rule but it was Aryan when he stopped. This leader in one of the great moments in history was succeeded by Ishtuvegu, Astyages of the Greeks. He was an unworthy son of his worthy father and he deviated from the basic policy of the Manḍas, i.e., to keep fit and ready for war. Luxuries of all sorts became the habit of the court. Elaborate ceremonies were prescribed for the court and the courtiers were directed to wear red and purple flying robes. Golden chains and collars were affixed and drinking vessels were made of gold. Under such influence the emperor became lethargic. He was also superstitious. He had no son and his daughter named Mandani (after the clan name) was married to a small vassal prince of Ellam, because it was forecast by the Magis that her issue will become the king of Asia and Europe. The emperor saw a vine outgrowing from Mandani which overshadowed the whole of Asia. He, therefore, feared to marry her to a noble man of his own country and thus he wanted to flout the fate. But as always happens, it was impossible to do so. The first issue of princess Mandani, was Cyrus who became the emperor, after putting in prison his maternal grandfather, Ishtuvegu through the help of General Harpagus whose son the crooked king had made into a dinner served to Harpagus himself. Three battles were fought, as per traditions preserved by the classical writers, before Ecbatana itself fell in 550 B.C. Cyrus was emperor of Persia and had inherited the empire of the Manḍas which was further extended by him. But this does not mean that efforts were not made to recover the lost empire. We hear that Cyrus himself fought wars against the Jats in Balakh and the Caspian sea. At both the places he was unsuccessful. Balakh remained under the Kangs, and the small kingdom of the Massagate ruled over by the Dahias, remained free and independent. The king of the Massagate kingdom was Armogha and his queen was simply called Tomyris which is a Scythian word, Tomuri, meaning queen. The king had died and the queen had taken the administration in her hands when Cyrus the Great asked her to marry him. Knowing well this marriage proposal was an excuse to finish the Jat kingdom, it was refused with disdain. According to Berossus, Cyrus was fighting a war against the Dahae when he was killed by them in 529 B.C. (See Note I at

the end of this section) It is interesting to give the details of this war.

When Cyrus had advanced up to the river Araxes and had prepared a boat bridge to cross it, Tomyris sent a message to Cyrus,

> "Sovereign of the Persians and the Manḍas, uncertain as you must be of the event, we advise you to desist from your present purpose. So be satisfied with the dominion of your own kingdom and let us alone, seeing how we govern our subject. You will not however, listen to this salutary counsel, loving anything rather than peace. If then you are really impatient to encounter the Massagate, give up your present labour of constructing a bridge. We will retire three days march, into our country and you shall pass over at your leisure; or if you have rather receive us, in your own territory, do as much for us."[5]

Getting this message Cyrus deliberated on it in his camp and it was decided to take the first alternative. This was done as per advice of Craesus who stated that "nobody is always fortunate in this world" and that if Cyrus allowed the enemy to advance in his country, and, God forbid, there was a defeat, he would lose his all because that victorious Massagate would advance in his kingdom.

Knowing that good food and wine were luxury for the Jats, these two things were placed in large quantity along with other items of luxury, and a token force of Persian army was put to defend it, knowing fully well that they would be cut to pieces. The aim of Cyrus was that after the first army is defeated, the Jats would fall upon the food and wine and then Cyrus would attack with the main army. The plan succeeded and the Jat army was butchered in its drunken sleep. The crown prince was taken prisoner and he committed suicide to escape the humiliation. When the queen heard of the loss, she again sent a message to Cyrus as follows :

> "Cyrus, insatiable as you are of blood, be not too elate with your recent success. When you yourself are overcome with

5. P. Syke, op. cit.

wine what follies do you not commit? By entering your body it turns your language more insulting. By this poison you have conquered my son, and neither by your prudence, nor by your valour. I venture a second time to advise that it will be certainly your interest to follow. Restore my son to liberty and satisfied with the disgrace you have put upon a third part of Massagate, depart from the realms unhurt. If you will not do this, I swear by the sun, the great God of Massagate, that insatiable as you are, I will give you your fill of blood."

Even this message had no effect on Cyrus. The queen gathered her forces and the battle which followed was most ferocious. On both sides there were Jats, and they fought to the finish. Herodotus says that of all the wars of antiquity, this was the most bloody. The Jats gained complete and final victory. Cyrus himself was killed. His body was searched and recovered from the battlefield. The head of Cyrus was cut from the body and was placed in a vessel full of blood and, the Queen said, "Here, take thy fill of blood, according to my promise."

Thus we see that many Jat kingdoms in the north and east were free of the Persian empire which was an offshoot of the earlier Manḍa Jat empire. The defeat of Cyrus the Great and his death was a signal for the Jats under Persian empire to take up the throne of Ecbatana. This was done by the Jats under their leader Gaumata. In the meantime Darius came and this second empire lasted for only six months because Gaumata was killed in the Sokhyavati palace of Ecbatana by conspirators in the pay of Darius. Darius wrote in his inscriptions; "Ahurmazda made myself emperor. Our dynasty had lost the empire but I restored it to its original position. I re-established sacred places destroyed by the Magas."

These Magas were the Magian priests of the Jat emperors who came to India alongwith them, as a result of this war. They were called, in India, the 'Magas'. The Taga Brahmans on the Yamuna river are their descendants. They are the Tagazgez of Masoudi.[6]

6. *JBBRAS*, 1914, p. 563.

But the efforts did not cease there. In 519 B.C. Phravarti, another Manḍa follower of the Sun god of the Magi priests, fought for the lost empire. The Virks revolted in Hyrcania. But Darius, aptly called great, suppressed them all except lands on the frontiers of the empire. The Kangs remained free in north of Oxus river; and the Scythian Jats on the Danube were free. In fact, Darius, too, attacked these invincible people with a very large army and huge preparations of every sort. He advanced into Armenia and beyond in the northwest. The Scythians lured him on, and withdrew in the interior. In desperation, Darius sent a message to the king, "Scythian, why do you flee from me ? If you think, you are equal to me, then stop and fight. If you think otherwise, even then there is no need to flee; you should offer "earth and water" and terms of surrender can be settled through negotiations."

And the reply sent by the Scythian king, is a typical Jat reply. This is what he said, "Persian, I fear nothing but the Sun god. I do not flee and the 'earth and water', I do not give. However, you shall soon receive more suitable gifts".

The gift sent through a messenger, were a bird, a mouse, a frog and five arrows. Darius asked the significance of these 'gifts' and the messenger replied, "If the Persians are wise enough, they shall find the significance themselves." Darius thought that the mouse signified earth and the frog signified water; so the Scythians had offered earth and water, and were surrendering. But his father-in-law, an astute General, told the true meaning to Darius in these words, "Persians, unless you turn into birds and fly into the sky; or turn into mice and burrow deep into the earth; or you turn into frogs and dip into water;—none of you shall go back alive and these our arrows shall pierce your hearts."

Correctly deeming discretion to be better part of valour, Darius ordered an immediate withdrawal and returned to Persia!

It was a result of these wars that the first migration of the Jats took place and from the Manḍa empire and from other parts of Central Asia they came to India. That is why Pāṇini mentioned many cities of theirs in the heart of Punjab in the fifth century B.C. But memories die hard. Even today, we have our villages named after the cities lost in Iran. The names like Elam, Batānā, Susānā,

Baga, Kharkhoda (Maṇḍa Kurukada), etc., are still the names of Jat villages. It is these Jats whom Buddha Prakash calls, "exotic and outlandish people", who came to India at the time of successors of Cyrus,[6a] and whom Jean Przyluski calls the Bahlikas from Iran and Central Asia.[7]

In a very interesting article, H.C. Seth has compared many *Rig Veda* hymns with the history of this period, as given by Herodotus and other Greek writers. He has also quoted Dino (who wrote in fourth century B.C.) to say that the Magian priest of Ishtuvegu was named Angares (Skt. Angiras a family of fire-worshippers). It was Angares who forecast the future of Cyrus and Ishtuvegu, and later on became the priest of Cyrus himself.[8]

Further, it was Ishtuvegu who led the armies that destroyed Nineveh in 606 B.C., perhaps under his father, Huva Kshatra, and it was Alyattes, the Lydian king who gave his daughter, Aryenis in marriage to Ishtuvegu and not vice versa. Nineveh itself has been compared with Ninyanve, i.e., ninety-nine, the city of Asura Sambara, destroyed by Ishtuvegu, with the help of 'Indra'.[9]

His identifications of personal names are as under.

MANḌA KINGS

Rig Veda	*Herodotus/Greek*	*Iranian*
Divodasa	Deioces	—
Pratardana	Phraotes	Fravartish
Kśātrasri	Cyaxares	Huva Ksatra
Atithigva	Astyages	Ishtuvegu

PERSIAN KINGS

Susravas	Cyrus	Husravah (later, Kai Khusro)
Ista-rasmi	Arasmes	—
Istasva	Hystaspes	Vishtasp

LYDIAN KINGS

Etasa	Al-yattes
Kutsa	Croesus

6a. *SIH&C*, p. 35.
7. *JA*, 1926, pp. 11-13.
8. *ABORI*, Vol. XXIII, p. 451.
9. *Rig Veda*, II, 19/6, VI, 47/2.

H.C. Seth seems to be fully justified by the cross-references that he has given from various sources. If this hypothesis is correct, the age of the *Rig Veda*, at least of some of its hymns, comes to 600 B.C., unless there are later additions, as seems probable. But many historians doubt the truth of Seth's ideas.

In a recent article, "The Antiquity of Magas in Ancient India", V.C. Srivastava shows that the Maga priests, who were foreigners, came to India in sixth/eighth centuries B.C., and were ultimately accepted as Brahmans in India. They were the priests of the sun god, *par excellence*![10] In fact, the local Indian priests were deemed to be unsuitable for sun worship methodology. Mythology takes the sun worship to Samba, son of Lord Krishna, who was cured of a serious disease by the Magians in the West and who was the first to establish a sun temple in western India. The *Bhaviṣya* and *Agni Purāṇas* give further details of these people, and for a full discussion on these people-and their offshoot the Achaemenians—reference may be made to S. Chattopadhya's excellent book, *The Achaemends in India* and to *Elements of Hindu Iconography* by Gopinath Rao.

For the Manḍas in later period, we find them settled in Punjab and Sindh in the sixth/seventh centuries A.D. Ibn Haukal says that "the infidels who inhabited Sindh, are called Budha and Manḍ". "The Manḍs dwell on the banks of Mihran (Sindhu) river. From the boundary of Multan to the sea.....They form a large population."[11]

Note 1

There is some doubt about the exact name of the section or clan of the Massagetae against whom Cyrus the Great was fighting when he was killed in the battle. According to Berossus he was fighting against the Dahae, while according to some other authorities he was fighting against the people called Derbices/Debices.[12] We have identified the latter people with the present Jat clan, called Ḍabās. Linguistically or otherwise there does not seem to be anything against the identification of Debices with Ḍabās. This identification is further confirmed by the fact that even today, the

10. Indian History Congress, Bhagalpur, 1968, p. 86.
11. Elliot & Dowson, op. cit, Vol. I, p. 38. See also *CAH*, Vol. 1V.
12. See *Persica of Otesias*, Ed. Gilmore, pp. 133-35.

Ḍabās are treated as part of Dahiyā clan. Both of them are supposed to be the descendants of a common ancestor and are treated as one; so much so that there cannot be any marriage between a Ḍabās and a Dahiyā. Therefore, we can conclude that Cyrus was fighting against the people who may be called either Ḍabās or Dahiyas. According to the historians, certain Indian troops from Gandhāra area were fighting on the side of the Ḍabās/Dahae and it was an arrow from an Indian soldier that killed Cyrus the Great. These soldiers from Gandhāra belonged to the same stock, and were fighting for a common cause, viz., the 'defeat of the usurpers of their empire'.

4

Porus and the Mauryas

Whatever is known about Porus, the brilliant adversary of Alexander the Great, has come down to us from the Greek writers whose main source of information is the account of the conquests of Alexander, given by those who accompanied his expedition. To that extent, barring the pardonable partiality for their national hero, their accounts may be taken at their face value after due cross-checking. Indian writers and works, not only fail to mention Porus, but have completely ignored Alexander himself. Even Chāṇakya, who must have witnessed the high stakes drama in the Punjab (nay, he was an actor in it), though writing about almost everything under the sun, has not said a word about Porus or the origins of the Mauryas, whom he is supposed to have given the Indian Empire on a platter. The Purāṇas, apart from mentioning the periods of different rulers of the Maurya dynasty, give on other information about Porus, his war with Alexander, or the origins of Mauryas. They are contemptuously dismissed as 'Sudras' or 'Vrishals', or 'Kulhinas', by the dramatist, Vishākhadatta, of *Mudrā Rākshasa* fame; and as 'utterly irreligious' by *Yuga Purāṇa.* The *Viṣnu Purāṇa* says, "upon the cessation of the race of Nanda, the Mauryas will possess the earth". Commenting on the lack of any mention of "the greatest (religious revolution) which the world has ever seen" during the reign of Aśoka, R.C. Dutt says, "to the Brahmanical narrator, the deeds of the scheming Chāṇakya... are more worthy of mention than those of the imperial Aśoka, who spread the name and religion of India from Antioch and Macedon to Cape Comorin and Ceylon".[1]

1. R.C. Dutt, *A History of Civilization in Ancient India,* Vol. II, pp. 36-37.

The Jain traditions do not mention either Porus or Alexander, and about the Mauryas, they say, they were peacock tamers ! This connection with peacocks (Mor in Hindi) is quite widespread. Even the Buddhist records say that when the Mauryas, a branch of Śakyas, were driven out of Magadha, they went to a hilly region, where there were many peacocks. They built a city there, and because the colour of the bricks used in the city palaces, was that of the neck of a peacock, they were known as Moriyas and their city was called Moriya Nagar. Peacocks were found engraved on the Nandangarh pillar, the Sanchi stupas, etc. Peacocks were also known to have been kept in the parks of Maurya palace at Pataliputra. Therefore, Foucher, John Marshall and Grunwedel concluded, that peacock was the dynastic emblem of the Mauryas! Even in the epic, *Mahābhārata*, when it was revised in the Gupta period, their name was Sanskritised into 'Mayuraka', meaning peacock tribe.

All these peacock theories are mere fairy tales, without any grain of truth in them. Mauryas had no connection whatsoever with the peacock nor was it their dynastic or favourite symbol or bird.

Pillar edict V of Aśoka gives a list of protected animals and birds which were not to be killed, and strangely enough peacock is not one of them. Evidently, the Mauryas were "peacock eaters, rather than peacock tamers."[2] Otherwise also, how is the son of a "peacock tamer", found getting education at Taxila—the greatest seat of learning for princes, situated a thousand miles away from Pataliputra?

These stories came to be manufactured because the clan name of these people was 'Mōr' (pronounced as English 'more') and, coincidentally Mor also meant a peacock in Indian languages. Hence the above stated surmises by the Jains and Buddhists and others. The name is not Indian at all, it is a name from Central Asia, and means the 'head' or 'crown'!—which is the meaning of practically all the clan names of the Jats. It is this word which is mentioned as 'Moḍa'—the crown worn by the bridegroom at the time of marriage, even today. As 'r' is pronounced by the Central Asian people, with a slight sense of 'd' or 'rh' (as in

2. *SIH&C*, p. 73.

Chandigarh), it was also, erroneously again, thought to mean the Sanskrit 'Moḍa', meaning 'happiness' or rejoicing.

The Brahmanical writers, knew it as Mor. They wanted to declare these people as 'Sudras' and therefore invented yet another story, viz., that Chandragupta Maurya was born of a woman, named Murā, who was a Sudra lady and hence he was called 'Maurya', being the son of Murā! But they failed to be bothered by the fact that it is impossible to derive Maurya from female Murā, with a long 'a'. It can be derived only from Moor or Mūra (मूर). Mor has only a soft 'o' and does not give the sound of 'u' or 'oo'. It is sounded as 'poll'; and not as 'pool' in English. Therefore, the theories, "associating them with the tribe of the peacock-tamers are superficial".[3] The appearance of peacock on certain monuments of the Mauryas only reflect human admiration of the beauty of the bird. Even Alexander was so much charmed with their beauty that he threatened the severest penalties against any one who would kill a Peacock.[4]

Other theories say that the Mauryas were connected with the Nandas, that Murā was supposed to be the wife of a Nanda king and the grandmother or mother of the first Maurya. Similar is the claim of *Mudrā Rākshasa* and *Brihat Kathā*. These connections with the Nandas' dynasty are manifestly absurd. Buddha Prakash has designated these stories as "fallacious". It is well known that Mauryas were a patronymic people who derived their name from their father, and not from the mother. Buddhist writers do not regard Maurya as a metronymic. They invariably represent it as the name of a clan the members of which ranked as Kśatriyas since the days of the Buddha.[5] Their Kśatriya status is further testified by several mediaeval inscriptions.[6] The Greek accounts too, do not suggest any blood relationship between Chandragupta and the Nandas. The former is mentioned by Justin as born in humble life.[7] This also shows that Chandragupta was not born in the royal family of Nandas and was not the scion of the royal line which he overthrew.[8]

3. *ibid.*, p. 77.
4. *Arians·Indica*, XV, p. 218.
5. *AN&M*, p. 141.
6. *EI*, Vol. II, p. 222.
7. McCrindle, *Invasion*, p. 327.
8. op. cit.

Now coming to the Buddhist accounts, we have already noted that according to these versions, Mauryas are a branch of the Śākyas, who were forced to migrate from Magadha under the pressure of its emperor and had to go to live in Udyana. The first Maurya married a Nāga daughter and seized the throne of Udyana. His son, named Utalosina (Uttarasena) became king after him and when he was out hunting, Buddha came to his house and told his mother that her son belonged to Buddha's family and therefore, he should take a part of Buddha's ashes from Kuśinagar. Uttarasena, staked a claim for the ashes of Buddha on the ground that he was a Kśatriya of the same clan as the Buddha himself. The kings of other countries treated him scornfully but Buddha again intervened and told the hostile kings of his wishes and so they allowed Uttarasena to get the ashes.[9]

A critical analysis of the story will make it clear that this is again a fairy tale invented at a time when the dynasty of Aśoka, the greatest patron of Buddhism, was sought to be connected with the clan of Buddha himself! It should be noted that it was Buddha who told the Udyana ruler of his own clan, as if he himself was ignorant of the same. Secondly, the mythological character of the story is again clear from the second intervention by Buddha at the time of the allocation of the ashes. How the Buddha who was dead at the time, personally came to intervene, not once but twice, is worthy of belief only by children. The Mauryas had no connection with the Śākyas, or even with Magadha. They were a clan of the North West and have to be searched for in the region of Western Punjab, Gandhāra and Kashmir. It was in these regions that Chandragupta was found in his childhood. It was at Taxilā that he got his education, it was in this part of India that he met Alexander and it was here that he, under the instigation and advice of Chāṇakya, consolidated his power by driving out the Greek forces and uniting these areas under his own rule. We know for certain that Chandragupta was quite young when he met Alexander and shortly thereafter, at least within 10 years of Alexander's death, he sat on the throne of Magadha. It should be noted that Magadha was conquered later, his first conquest and consolidation of power being in the North West India or the Uttarapath.

9. *BRWW*, Vol. I, p. 128.

Buddha Prakash has dealt with the term in its various aspects and has come to the conclusion that the Mauryas originally belonged to Bihar region. The main supporting point for his theory is the existence of a village named Mor near Patna. But if that is the criterion, then we have a number of villages and towns in Punjab and Haryana area having the name 'Mor'. The Mor Mandi in Punjab is a flourishing town and Mor Kheri, etc., are the names of villages in Rohtak. That is why B.K. Barua and H.C. Seth place the Mauryas in the North West.[10] K.A. Nilakantha Sastri believes that Chandragupta hailed from eastern India and that the poor status in which he was found was due to the aggressive imperialist policy of Magadha under Nandas.[11] No evidence has been quoted for the latter part of the statement. However, the detestation felt by Chandragupta against the Nanda kings is taken note of as evidence. But such dislike of the Nandas was not peculiar to Chandragupta only. Nandas seem to have alienated the majority of the Indian population. Having the examples of the Persians and Alexander's empire before him, Chandragupta must have intensely felt the state of political affairs in North West India in particular and the rest of India in general. That is why he gathered around him dare-devil fighters from the hilly areas of Uttarapath, thus laying the foundation of the unification of India for the first time in recorded history.

Grammatically, Maurya is a derivative from Mūra or Moor, by adding the suffix Syaṇ. Therefore, the original word remains Mor/Moor and not Mayura. The last word Mayura or Mayuraka is a Sanskrit translation of the original clan name Mor, which was unfortunately found to be the same as the Hindi word 'Mor', meaning peacock. Hence the stories connecting the 'Mor' with peacock. It is worth noting that the Greek writers mention the word as Moeres or Morieis.[13] As is well known, the affix 's', 'us', 'es' or 'os', are generally added at the end of the personal names by the Greek writers. By ignoring these affixes, the word 'Moer' or Morie clearly remains. To clinch the issue, we have the Rock edict No. 1 of Aśoka himself which

10. *IHQ*, Vol. VIII, pt. 2.
11. *AN&M*, p. 143.
12. *Mahābhāṣya*, VIII, 2, 1.
13. *Invasion*, p. 108 and 225.

mentions the word as 'Mor' and not 'Maurya'. Buddha Prakash seems to have evaded the issue by saying that, "the meaning of the word 'Mora', occurring in REI of Aśoka is not quite certain". The meaning is absolutely clear and it is the name of the dynasty to which Aśoka belonged. Curtis describes the word as the title of the king of Patala, supposed to be somewhere in Sind. He may have been led to believe so, because Mor was being used as the designation of more than one king of the royal family of Patala as it was their clan name. R.K. Mukharji,[15] Nilakantha, Sastri[16] and others agree that the Greek term 'Moer' has to be identified with the Maurya. The Buddhist texts invariably mention the name as 'Mor' or Moriya, the latter being a derivative from the former. We must note here that many Jat clan names are similarly derived, e.g.

Gul	Guliyā
Katār	Kaṭāriyā
Potal	Poṭaliyā
Sāhi	Sahiyā.....and so on.

The extended *Mahāvamśa*, edited by G.P. Malalasekara, says, जम्बूद्वीपे नरा सब्बे मोर राजेन अव्हययुं that the word was known in the entire Jambudvipa as 'Mor' and Aśoka was known as a 'Mor Rājā'.[17] Here it should be noted that in the extract given by Buddha Prakash, the word 'Mor', 'Mayūraka', 'Mayur' as well as Moriya Nagar appear together. This shows that Mor is not a Prakrit or Pali form of Mayūra. The author of *Mahāvamśa* knew all the words mentioned above. If 'Mor' was an Indian word and a Prakrit form of Sanskrit Mayūra (peacock), then it would not have been mentioned alongwith the latter. Quite understandably, therefore, 'Mor' is not an Indian name. It is the name of a Jat clan which is still existing. We must also note that this was the word used in this very form in Central Asia when the 'Mor' clan of the Jats scattered in various directions. People who came to India, and who belonged to this clan, used and pronounced the word as 'Mor'. Their brothers who went to Europe and England, similarly used the word as 'Mor' or 'More'. If this was an Indian word and the Mauryans were an Indian clan, then

14. op. cit., p. 73, note 3.
15. *Chandragupta and His time*, p. 24.
16. op. cit., p. 142, note 1.
17. *SIH&C*, p. 71.

the same clan name would not have been found in Western Europe, where its supposedly original form, Mayūra alongwith Maurya was unknown.

We know that the Mauryas were ruling in Khotan and other Turkistan areas as well as in Kashmir. Before Bapa Rawal, Mauryas were ruling at Chittor in Rajasthan, the name of the city being given as Jattaraur by Alberuni and Jattaur, Jittur, Jitpur by others.[18] This is because we know that prior to the rule of Mor Jats, the Sibia, clan of the Jats was ruling at Chittor, as is proved by their numerous coins found in that area. Bapa Rawal himself was the son of the last 'Mor' king, Raja Mān's daughter. It is worth noting that Mahrat, king of Chittor, figuring in *Chachnama*, was a scion of Mor/Mori clan. He was a relation of king Sahasi of Rai dynasty of Sindh, whom Hiuen Tsang in 640 A.D., calls as 'Sudra'.[19] Mor as well as Rai are Jat clans, also figuring in Iranian history. H.C. Ray takes Mori as Maurya; and correctly so. But he goes further and says that Maurya/Mori were Paramāra Rajputs.[20] Here he goes wrong, because the word Rajput in ethnic sense is not used until tenth century A.D.[21] The word Jat was already hoary with antiquity at that time. The Mor clan obviously went to the Mahārāshtra areas as well in the south. Inscription found at Varanama in former Baroda state speaks of a minister of 'Moḍa' family.[22] In the South, coins of Man kings, a Jat clan considered as Śakas, have been found in Konkan area. Nagarjunikonda inscriptions refer to a Śaka, named Moḍa.[23] This and many other pieces of evidence point to the extension of the Śakas in the South and their extensive settlements there.[24] The Śaka warrior in his traditional dress found during excavations at that place is a further proof of this fact. Nilakantha Sastri and others referred to certain Tamil texts supporting the Maurya invasion of the south where the Maurya chariots are shown as rolling across a cutting of a road made in

18. Elliot and Dowson, op. cit., Vol. I.
19. *PHAI*, pp. 226-27.
20. *DHNI*, Vol. I, p. 5 and 6.
21. P. Saran. *Studies in Medieval Indian History*, p. 25.
22. Inscriptions of Northern India, S.No. 436.
23. *EI*, XX, p. 37.
24. *IHQ*, Vol. XXXVIII, 1962, p. 208, note 27.

the mountains for that purpose.[25] The Nāgārjunakonḍā Buddhist complex and monastery was built by "Yakśas" under the directions of Nāgārjuna himself as per Korean traveller Hui-Chao's account of the eighth century A.D.[26] It was destroyed by the followers of Śankarāchārya in the same century after flourishing for 700 years.[27] Referring to certain ancient sculptures on the Nilgiri hills, Father Metz states that these were called Moriarie Mane—house of the Morias—and recognises in the latter the Mauryas or Uzbek Tatara.[28] "Col. Congreve referred to the Scythian origin of these people and their cairns. The Chinese called them the Yue-che; and the *Vedas*, the *Purāṇas*, the Buddhists and Jaina traditions referred to them as the Yakśas."[29] A. Banerji and Sastri take Mura to be a non-Aryan, i.e., non Indian root.[30] Przyluski explains Maurya through Prakrit from 'Mora', but he too, it seems, was misled into this mistake under the impression that the word is Indian.[31] Referring to the origin of the Mor Jats, *Tribes and Castes* says that, 'Mor is so called because of a peacock (Mor) protected their ancestor from a snake".[32] As already mentioned all these are baseless theories because the premise, viz, that Mor stands for the peacock' is itself baseless. When the basic hypothesis is wrong, the conclusions are bound to be wrong!

From the above discussion it is clear that Mor is not an Indian word and has no connection whatsoever with the 'peacock'. It is a Central Asian clan name of the Jats and means the 'head' or the 'crown'. That is why *Divyavadāna*,the Ceylonese chronicle states that Mauryas were 'crowned headed' Kśatriyas (मूर्धाभिषिक्त क्षत्रिय:), because this exactly is the meaning of this word, 'Mor'. In the subsequent paragraph we shall give evidence to show that these people came to India when the Jat empire of the Manḍas was superseded under Cyrus, the Great and Darius. It is also a well known fact that

25. *AN&M*, p. 252 and *JIH*, 1975, p. 243.
26. *JIH*, 1970, p. 415.
27. *ibid*, p. 421; R.C. Mitra, *The Doctrine of Buddhism in India*, 1954, p. 130. L. Joshi, *Studies in Buddhist Culture of India*, 1967, p. 396.
28. *IHQ*, XII, p. 340.
29. *ibid*, p. 341.
30. *ibid.*
31. *ibid.*
32. Vol. II, (1970),

when with the help of General Harpagus, the last Manḍa emperor Ishtuvegu was taken prisoner by Cyrus the Great, many Central Asian Jats had to run to India and in other directions. Those who did not lend their loyalty to Cyrus had to flee. Many others had to flee under his successor, Darius. Jean Przyluski calls them Bahlikas from Iran and Central Asia.[33] And Buddha Prakash calls them "exotic and outlandish people".[34] Referring to the Maga priests, Srivastava shows that these Maga priests came to India in the sixth/eighth century B.C.[35] It is well known that these Magas or Magians were priests of the Manḍa empire of Ecbatana. The main tribes of the Jats who had to flee under these circumstances were the Manḍas, the Varikas, the Mores, the Śibis, the Attris, the Khattris, the Kangs, the Pors, etc. All these Jat clans are still existing in India and they are aptly termed as Bahlikas, i.e., people of Balkh area or the Oxus river. The empire building habit was in their blood and they have seen how their own empire was succeeded by the Achaemenians and Alexander. On the other hand their own various clans were scattered and were fighting each other. It is these tribes whom Pāṇini called Ayudhajivis and it was to their federation that the name of Jat Sangha was given. It is these people who established numerous cities in Uttarapatha, with their names ending with Kantha, well known to Pāṇini.[36] From the same source we know of the existence of other Jat clans in Punjab at that time. For example Mahārājki, Kunḍu (Kaundoparatha), Ḍhanḍā (Dandaki), Dhāmā, Parsavāl (Parsavah), Syāl (Sālva), Kaṭhiā or Kaṭhwāl (Kathoi of the Greeks), Mall or Malli (Malloi of the Greeks and Mālavas of the Indians), etc., etc. It is these people again who established many sun-temples in the Punjab and Uttarapatha which were seen by the Greeks who came with Alexander. It is further well known that the sunworship was entrusted to the priests called Maga/Magians—for they knew best how to serve it.[37] Even the name of a prince is given as Assagetes by the Greeks.[38] (See Note I at the end of this section.)

33. *JA*, 1926, p. 11-13.
34. *SIH&C*, p. 35.
35. Indian History Congress, Bhagalpur Session, 1968, p. 86.
36. V.S. Agarwala, op. cit., p. 68-69.
37. *AIS*, Sachau, p. 121.
38. *AN&M*, p. 51.

Mudrā Rākshasa mentions the armies of Śakas, Yavanas, Balhikas, and others who are allies of Chandragupta Maurya, even though they were estranged against him during the conquest of Magadha. The Greek accounts mention that the Arāṭṭas were on the side of Chandragupta. These Arāṭṭas, called robbers by the Greeks were the very people who formed the vanguard of Chandragupta's army, and they were so-called because their form of government was republican, i.e.. kingless. How do we explain the fact that the Viceroy of Ujjain, under Asoka, was called by the Persian title Kshatrapa?[39] Why was the Viceroyalty of Saurāśtra given to the 'Persian' Tushaspha, by Aśoka?[40]

Another indication of the foreign nature of these people is given by the *Purāṇas* and other Indian works. The *Vishṇu Purāṇa* calls them Sudras. The *Mārkaṇḍeya Purāṇa* brands the Mauryas as Asuras. *Yuga Purāṇa* called them "utterly irreligious, though posing as religious". The *Mudrā Rākshasa* calls these people as Mlecchas and Chandragupta himself is called 'Kulahina', i.e., an upstart of unknown family. In the same drama, a character Ḍingarāṭa figures in the retinue of Chandragupta and Malayaketu. This name is manifestly non-Indian.[41]

One is forced to reflect as to why so much antagonism against the Mauryas by the narrators of the *Purāṇas*. The theory of the patronage extended to Buddhism by Aśoka being the cause will not do because Chandragupta himself was more inclined to Jainism and many other kings of the Maurya dynasty were Brahmanical. The reason lies in the foreign origin of these people. That is why they are called Mleccha, Asuras, etc. They relate how the Nandas were uprooted and the earth passed on to the Mauryas. But even here the credit for achievement is given to a Brahman Kauṭilya or Chāṇakya even though the self same Kauṭilya had a low opinion of the army of Brahmans.[42] He was also the first to devise equal punishment for equal offences, irrespective of the status of the wrong doer. This was directly against the brahmanical law under which no Brahman could be given capital punishment under any circumstances. It is interesting to

39. K.A.N. Sastri, *History of India*, pt. I, p. 112.
40. Majumdar *The Age of Imperial Unity*, p. 61,
41. *SIH&C*, p. 140.
42. *Arthaśāstra*, IX, 2.

note that even Chāṇakya, (who was so called because he was born in village Chanaya in Golla district at Gandhāra) has been mentioned as belonging to Pāṭaliputra in *Brihatkathā Kośa*.[43] If Chāṇakya can be mentioned as originally from Magadha, there is no wonder that the Mauryas too were thus described.

The next point to note in this connection is the administration policy, ceremonies at the Court, and various other aspects of Mauryan polity, which clearly and unmistakably go to show that these were copied from the Achaemenian emperors.[44] Almost all authors on Mauryan administration, art and culture, speak of the Persian as well as the Greek influence. Coomaraswamy in his book *History of Indian and Indonesian Art* correctly says that, "there is comparatively little in Indian decorative art that is peculiar to India and much that India shares with Western Asia". Excavations on Bhirmound at Taxila produced winged stag which is similar to the Persian model.[45] The polished sandstone statues at Sarnath, wearing a crenellated crown, the method of wearing the waist cloth without the *kaccha* as we find in the two Patna Yaksha statues in the Indian Museum and the coiled armlet, decorated spirally, of the same statues, inevitably recall Achaemenian parallels.[46] Much more important evidence of Persian cultural influence on the Mauryan court and cultural ideology is afforded by the account of the city of royal palaces (Pāṭaliputra) left by the Greek writers as well as the actual remains of the city and the palaces unearthed by Waddell and Spooner. "That the magnificent palaces of Pataliputra reminded Megasthenes of the palaces of Susa and Ecbatana is not without significance."[47] Here we must pause and remember that the city of Ecbatana was built by the Manḍa Jats as their first capital. There is no wonder that the same people, when they built their palaces at Pāṭaliputra followed the same models. We must also note that stone on a large scale was first introduced into India by the Mauryas. In pre-Mauryan India the houses were mainly built of mud and wood.

43. *SIH&C*, p. 94.
44. *EHI*, p. 128; *IA*. 1905, p. 201-03; *PHAI*, p. 245.
45. *ASIAR*, 1919-20, p. 23, pl. XI, Fig. 2.
46. *IHQ*, VII, p. 229, quoted *AN&M*, p. 356.
47 *ibid*., p. 357.

The use of stones was largely unknown in India. On the other hand in their Persian and Central Asian empire the Jats were habituated to this media of construction. "This adoption of the Persepolitan style of building at Pataliputra was not the result of the contact of the Achaemenian and Indian sculptures but was due to conscious adoption of the plan of the Achaemenian Hall of the Public Audience by the Maurian emperors....."[48] This remark further proves our theory that it was not the mere imitation of the Persian art and architecture, but it was a deliberate conscious continuation of the style of architecture by the Mauryan Jats when they came to India from Ecbatana and other Central Asian areas. That is why, it is established that whatever extant remains of Mauryan period are available, were, "worked out by the orders of the Mauryan monarchs under their direct supervision".[49] Therefore, it is not merely the influence of Achaemenian empire or of the Greeks, that was working on the Mauryan mind. They themselves were the forerunners of the Persian and Greek empires! They themselves had started the methods of administration and polity as well as the style of architecture. That is why, "even after the extinction of Achaemenian power, importation of Achaemenian art objects to India seems to have continued."[50] Here we would slightly modify the statement. The art objects were not imported from Persia; they were made in India under the direct supervision of the Jat elite who had complete familiarity with the same. "It has been recognised that the Mauryan government was to a great extent influenced by the Achaemenid and Hellenistic traditions and Chandragupta Maurya did more to Hellenise India than Demitrius and Menander."[51] Referring to the columns of the Hall of Pāṭaliputra, the same authority concludes, "this definite and distinct school of sculpture is to a large though uncertain extent un-Indian".[52] The edict of Aśoka begin with the usual formula Devanāmpiya Piyadasi Evamāha which according to Senart, "is an absolutely isolated example in Indian epigraphy."[53] The inscriptions of Darius as well

48. Chanda, *ibid.*, p. 358.
49. *ibid.*
50. *ibid.*
51. *Comp. History of India*, Vol. II, p. 54-55.
52. *ibid.*, pp. 90-91.
53. *ibid.*, p. 359.

as Aśoka use the same word, Dipi or Lipi to designate the inscriptions and the Indian form was borrowed from Persia.[54]

There can be no doubt that the impetus came from outside. The very sudden use of stone and that too at once for monumental art of large designs and huge proportions, and the quick process of evolution from primitive to conscious, civilised and sophisticated form and appearance, from tribal to imperial outlook that is evident in the total effect of the columns, point unmistakably in that direction. It has been repeatedly suggested and not without reason, that this extraneous impetus and inspiration came from Iran of the Achaemenid emperors; some have suggested that the Mauryan columns are but Indian adaptations of the Achaemenian prototype. As repeatedly, attempts have been made to deny that extent of debt, not again without a certain amount of justice; but few have seriously doubted that West Asian art forms in general and Achaemenian impetus and inspirations directly in particular, were at work at the root.'[55] Here we must remember that Nineveh, the mighty Assyrian capital, had fallen under the Manḍa Jats in 606 B.C. Ecbatana, on whose model Pāṭaliputra was built, was planned and built by the Jats under Deioces Manḍa. No wonder that they copied their original models. The manner of the loss of the empire, the long struggles to recapture the same, crowned with temporary success under Gaumata Manḍa in 529 B.C., before Darius could succeed on the throne, the forced flight to India and in other directions, must have kept the memory like a burning torch to beacon and to guide the Jats when they formed yet another empire under the Mor clan. Like themselves, the Mauryan art of government, administration, welfare of the people, art and architecture, dress and manners, social and religious ideas—all were immigrants in India.

Yet another significant pointer in the same direction is the attitude of the Mauryan kings towards the society in general and many typically Brahmanical rituals in particular. The ancient rishis were ascetics and practised self-control and avoided the pleasures of the five senses. They lived on food left at the door by

54. *ibid.*
55. *AN&M*, p. 367.

the faithfuls. They possessed a noble stature and tender and bright mind and remained always engaged in their own pursuits. In course of time, however, they began to covet the king's bounties and objects of pleasure, such as women with ornaments, chariots yoked with stately horses. With an eye to these gains they approached king Ikśvāku and persuaded his to celebrate various sacrifices and received wealth, women and chariots, horses and cows, as fees from the king. Coveting more and more, they again persuaded him to celebrate sacrifices by offering of cows, the slaughter of which enraged the gods. From the sacrificial shed, the priest used to order "kill so many bulls for the sacrifice, kill so many he-calves, kill so many she-calves, so many goats, so many rams, all for the sacrifice. His servants, messengers, workers, all made the preparations either with tears in their eyes or weeping for fear of punishments". This account of the change of the ancient rishis into the ritual priests, is based on Buddhist texts. Its confirmation is found in the *Srauta Manuals* of the *Brāhmaṇas* also.[56] The huge gains offered to the priests must have increased their greed and they even tried to gain the kingship which was expressly banned for the Brahmans by the Vedic literature. "Unsuited for kingship is the Brahmana", declared *Śatpatha Brāhmaṇa*.[57] But all the ancient rules had been changed and many of them were made into their direct opposites. "We shall probably never know exactly in what way and by what degree the Vedic rites and forms of the Epic and Rationalistic periods were changed into the norms of modern Hinduism."[58] The ancient domestic and other sacrifices, "were.....supplanted by those very temple priests whom Manu contemptuously classes with sellers of meat and wine, with shopkeepers and usurers".[58]

The Mauryas stopped all these rituals. Dighanikāya mentions a Buddhist priest advising the king to abandon sacrifices, involving unnecessary loss of lives and wealth, and to provide seeds, etc., to those who desire to cultivate land, to furnish capital to those who wanted to do business, and to give job and suitable salaries to those who sought government services. King Drighanemi exhorted

56. *AN&M*, p. 289-91.
57. Eggling, III, p. 4.
58. From *Manu Smriti*, quoted by R. C. Dutt, *A History of Civilisation in Ancient India*, Vol. II, p. 95.

his son to eradicate poverty and unemployment from the land by distributing work and money among the people. This secular approach to special problems, in itself quite modern and still relevant in the present-day society, was practised without any distinctions of high and low, caste and creed. The state advanced seeds, cattle and capital to promote cultivation.[59] The land belonged to those who cultivated it, and hence the inability to cultivate land rendered it liable to forfeiture.[60] Kauṭilya classes the traders with those people who were really thieves but parade as gentlemen.[61] Profits of the traders were fixed at 5% in the case of home made goods and 10% in the case of foreign goods.[62] The concept of caste was completely given up and the privileges associated with it were shorn off all validity. Brahmans were not exempt from capital punishments. Even religion was used as a byword. For Kauṭilya, the use of temples was to make money from the people in the form of offerings, for the state exchequer. The state appointed officer, called Devatādhyaksha, is "directed to raise money by manipulating worship of divine images and exploiting credulousness of the people such as, organising fairs and festivals in the holy shrines of deities, improvising shows of miraculous nāga images with changing number of hoods, and spreading the news of other miracles, etc."[63] Even the authority of the *Vedas*, the lure of heaven and the doctrine of retribution are invoked only to push up the morale of the army.[64] Aśoka openly expressed his disapproval of the ceremonies on the occasions of birth, marriage, death, etc., and called them petty and worthless.[65] *Arthaśāstra* of Chāṇakya, permitted widow marriage for Brahmans[66]. Divorce, too, was allowed and was termed 'Mukti' (liberation).[67] Even Niyoga (getting children after husband's death), was permitted for Brahman widows.[68] "Hence the old nobi-

59. *Arthaśāstra*, II, 34, p. 115.
60. *ibid.*
61. *ibid.*, IV, II, 76, p. 204.
62. *ibid.*, p. 206.
63. *ibid.*, V.
64. *ibid.*, X, 3, p. 153.
65. Aśoka's Rock Edict, IX.
66. *Arthaśāstra*, 3, 2, 39, 41.
67. *ibid.*
68. *ibid.*, For further details see R.N. Sharma's *Brahmins Through the Ages*, 1977.

lity and priesthood melted and merged in a common stream of humanity". The *Yuga Purāṇa* declared, "in that case people would lose their nobility and religion. Brahmans, Kśatriyas, Vaiśyas and Śudras will behave and dress themselves alike".[69]

Thus we see that the Brahmanical caste distinction, rituals, bloody sacrifices, even wasteful expenditure on birth, marriage and death ceremonies were denounced openly. Laws of the land were made applicable to all, without distinction of caste or creed. Hence, writing after the commencement of the Christian era, Aśvaghoṣa reflects, that "the Brahmanas as caste had disappeared and instead of Chaturvaṇya (four castes), there was only one caste (Ekavarṇa)"[70].

It is important however, to note that all these policies were against the traditional Indian social, political and religious system. During that period, no native Indian dynasty could have gone so much against the Indian traditions. Only the immigrants of Mor clan could do so. Perhaps this was one of the causes of their downfall too. This was certainly the cause of their inglorious neglect by the Purāṇic writers.

Chandragupta Maurya has been identified with 'Kand' of Masudi, 'Kaid' of Firdausi, and 'Kafand' of *Mujmul-ut-tawarikh* by Buddha Prakash.[71] Now the last named authority has also been quoted by Elliot and Dowson in their *History Of India As Told By Its Own Historian.*[72] And we have given this extract while dealing with the Dhāraṇ Gupta dynasty, later in this book. The important point however, is that 'Kafand' is expressly mentioned as a non-Hindu, non-Indian, who made fine speeches and won the heart of the Indians by his sweet words and complimentary deeds. If the implied identification of 'Kafand' with 'Chandragupta' is correct, then the way is cleared for the fact that he was a foreigner in India.

Thus we can conclude that the correct name of the clan of Chandragupta was Mor. It is the same word which is the surname of some people in England and written as 'More'. It is, again this word, which is the European Moor. We have already noted how

69. Buddha Prakash, op. cit., p. 200, etc.
70. *Vajra Suchi*, p. 195.
71. *SIH&C*, p. 91.
72. Vol. II, p. 108.

the Jats spread out from Central Asia in various directions and many of them went to Europe, where they were called Gots/Juts. We have also noted that the Jat clan Sibi, called Sibis or Suevis, went into Scandinavia and Spain. The Chavans of India are the Chavannes of France. The Gauls, the old name of the French is the same as the Gallān of India, the suffix 'an', added to clan name under Pāṇini's rule. The Rose of India are the same as Rose of England, and the German Hans/Hanz are the same as Hans Jats. Similarly the Mor of India are the same as the More/Moor of Europe. Our purpose is not to write their history but to identify these people. "It is now generally agreed that the old clan-name Moriya offers a very satisfactory explanation of Maurya, the name of the dynasty founded by Chandragupta, than the supposed derivation from his mother, named 'Murā' or father named "Maurya".[73] The Purāṇas do not even hint at the peacock theories or the mother (Murā) theory. "They simply mention that the Nandas were uprooted by the Brahman Kauṭilya, who annointed Chandragupta as king. It was left to a commentator on the *Vishnu Purāṇa*, first to suggest Chandragupta was base-born, by way of explaining his title Maurya. He sought to derive it from Murā, supposed to be a wife of king Nanda and mother of Chandragupta. *But the commentator is guilty both of fictitious history and bad grammar.* The derivative from Murā is *Maureya.* Maurya can only be derived from the masculine Mūra which is the name of a 'Goat' in the Ganapatha of Pāṇini. *The commentator is more anxious to find a mother for Chandragupta than to follow grammatical rules.*"[74]

D.B. Spooner, who excavated the site of Pāṭaliputra, was struck by his findings and he has given his opinion about the findings in his article "The Zoroastrian Period of Indian History".[75] Some of his findings are discussed below:

"For Chandragupta's time, the evidences are more numerous and more detailed, and indicate a following of Persian customs all along the line—in public works, in ceremonial, in penal institutions, everything".

73. Majumdar, *The Age of Imperial Unity*, p. 56.
74. *ibid.*, p. 55.
75. *JRAS*, 1915, p. 72 and p. 405.

Spooner rightly rejects any Greek influence on the Mauryan art and city palaces. According to him, "the evidences point to Persia only", and clearly show "upon the threshold of the historical period, a dynasty of almost purely Persian type."[76] He mentions that the city of Merv was also called Maur.[77] He has quoted K.P. Jayaswal who called attention to the fact that the name Mourva appears in the *Avesta*. He further mentions that the Mauryan weight and measure agreed, not with the system of Manu, but with the Persian system.[78] The Mauryan coins have the symbols of the sun, a branch, a humped bull with taurine, and a *chaitya* type mountain. All these he considers as Persian symbols. But these are in fact Magian symbols. The so-called *chaitya* symbol is in fact a high mount, symbolising the earth and the irregular curving line alongside it, symbolises water. These two symbols of earth and water, alongwith the sun, are pre-eminently symbols of the Scythian Jatae. We must remember in this context the attempts of Darius to invade the Scythians on the Black Sea. Then too, the Scythian, kings swore by the sun god, and refused to surrender "earth and water." Thus earth and water (*dharti aur pani* of the present Indian Jats) have come down from ancient times. We must also remember that Tomyrus also swore by the sun god to give Cyrus the Great, his fill of blood. The tree branch is the symbol of the productivity of the earth, i.e. agriculture which again was the traditional occupation of these people. All these symbols on the Mauryan coins are therefore, the old Scythian/ Magian symbols. They were Magian by religion and of course the customs of the Magians had many things in common with the ancient Persians. But they were quite distinct. (See Note II at the end of this section.) That is why, during the time of Darius the war of independence was fought for the protection of Magian religion from the Zoroastrian religion.

The Magis are very ancient priests as they are already mentioned in *Yasna*; they symbolise the Old Irish Mug, and Gothic Magus, meaning a 'helper', the one who labours to help and to repel evil—the most appropriate functions of the priesthood.[79] In

76. *ibid.*, p. 72-73.
77. *Ency. Brit.* XVIII, p. 175; op. cit., p. 409.
78. *ibid.*, p. 411, also *JA*, 1912, p. 117-132.
79. *JRAS*, 1915, p. 791.

any case, we know that Gaumata 'the Magian', destroyed the religious sanctuaries, *Ayadana*, of the Persians and these were later restored by Darius. Now if the Magians were Zoroastrians at that time, there was no sense in destroying one's own religious places. That also shows that Magian religion was different from Zoroastrianism, although later on, the former Magis became the propagators of Zoroastrianism. We must note that the Parsi traditions aver that Zarathustra first preached his new doctrine to his Turanian friends.[80] King Gustasp, the first royal convert, was ruling at Balkh, not at Susa. The Ari Zantoi, the royal governing class of Persia of that period, are clearly named as Jats (Zantoi: Zatoi': Getae).

The whole concept of sun-worship in India is connected with these Magian priests of the Central Asian Jats. They are called the Brahmans of Śākadvipa. The *Bhaviṣya Purāṇa* is full of their customs. It is significant that for a considerable period of time, the Indians considered only the first three among the Vedas and the fourth Veda was not considered a Veda at all. It was only when these Magian priests were accepted as Brahmans, that the *Atharva Veda* was accepted as a full-fledged *Veda* thus making the quartet.[81] There is evidence to indicate that Chāṇakya himself was a Magi Brahman. That is why, he gives more importance to *Anvikshiki* than to the *Vedas*. That is why again that Chāṇakya makes the Atharvana minister as a supreme guide to the king. Even the full name of this *Veda* is *Atharvangirasah*. We know that Angirasas are definitely sunworshippers alongwith the Bhrigus. This fourth Veda in fact is more Persian than Indian, in the traditional sense. According to *Vishnu Purāṇa*, Samba, son of Kriṣna brought 18 families of Maga priests from Śākadvipa to India to officiate as priests in the sun temple. Here we must note that these priests were brought not from Persia proper but from Śākadvipa, the land of the Scythians. It is another matter that in subsequent period of history, this land also came under the Persian empire. But that does not make it Persian or Zoroastrian in religion. It was Magian, pure and simple.

80. *Bulsara, JCOI*, 1942, No. 35, p. 84-85.
81. Spooner, op. cit., p. 423.

About Spooner's idea regarding Lord Buddha, we are not sure but we heartily agree with him when he says that Persepolis was the "ancestral home", of the Mauryas.[82] They were from the ruling families—the Zantoi of Manḍa empire.

Now the question arises as to why this fact of the foreign origin of the Mauryas was not stated by Megasthenes and Chāṇakya. The answer is simple. Chāṇkaya himself belonged to the immigrants. So far as Megasthenes is concerned, he was a Greek and in his time the population of Persia did not differ from the ruling clans in India. (See Note III at the end of this section.) Moreover, by his time, they had, "become so completely domiciled and so identified with the Indian community that they were not looked upon as aliens in our modern sense. They must have been there several centuries at least....."[83] Here we must also remember that the Mauryas and other Jat clans were descendants of the Manḍa empire and had to flee from Ecbatana. Therefore, when they founded the empire in India, they were copying their original city of Ecbatana which was founded by them under Devaka (Deoices of the Greeks) in seventh century B.C. They were ruling in the heart of Persia and the ancestors of Cyrus and Darius were vassals under them. There is no wonder therefore, that they were found to be practically Persian by many scholars. The Mauryas have been aptly described as "a hot house" in India and after their transplantation from Ecbatana in the Indian "hot house", the Jats were grafted upon the Indian cultural mushroom and they became part of the mainstream.

In this context, the history of Persia and its neighbouring areas becomes clearer. It explains the motive for Cyrus to wage war (which cost him his life) against the Dahis or Massa Gatae along the Caspian sea. It also explains the motive for Darius to attack the Vrika, Kang and other Jat clans on the eastern side of his empire as well as his attack with vast preparations on the Scythian Gatae along the Black sea. In particular it explains the expedition into India which Darius ordered under the admiralty of Scylax. These Persian emperors had obtained the empire of Ecbatana but they were not safe as long as the Jats from the Indus to the Black

82. *ibid.*, p. 409.
83. *ibid.*, p. 430.

sea remained unsubdued. He must have known that many Jats had fled to the Punjab side. Darius must have felt the utmost necessity of exploring the rivers, the valleys and the plains of Sindh in order to find out everything about the new home of his adversaries. It was for this purpose that Scylax was sent in about 515 B.C. It is well known that Scylax made a report to Darius about everything that he found and after that, Darius must have attacked his former enemies in the Punjab on the Indus. That is why, parts of India at least the west of Indus river, were merged in the Persian empire. This expedition was not sent for any scientific purpose. Its purpose was purely political and military. It was an advance preparation for Darius' attack on India. (See Note IV at the end of this section.) Does it also explain the fact that the Persians did not advance further into India because their enemies were centred only along the Indus?

A number of other questions have to be answered in this connection. For example why is it that the republican states were formed only in the central and north western portions of India where the Jats are found even today? Why this republican spirit did not find expression in eastern and southern India? We have also to explain as to why the Sapta Sindhu area, the pride of the Vedic Aryans, suddenly became the object of strictest condemnation?[84] We have also to answer as to why India became casteless, without any distinction of high and low. The answer to these and various other connected questions is the fact of arrival of the Jats into North Western India in the sixth/seventh century B.C. and later also.

The condemnation of the Mauryas by most of the Brahmanical writers is well known and has already been indicated. This is in direct contradiction to the treatment given by the Buddhist and the Jains to their history. *Mudrārākshasa* called Chandragupta Maurya as *Vrishala*, a derogatory term. It seems, this term was first started by Pātañjali in second century B.C. *Chaturavarga Chintāmaṇi* of Hemādri fame also mentions that the *Vrishals* were irreligious. In the *Mahābhāṣya*, Pātañjali gave the call of finishing the Vrishals

84. V.S. Agarwal, op. cit., 62; Vidyalankar, *Bhartiya Itihas*, p. 414-515; Buddha Prakash, *Political and Social Movement. . . .*, p. 229.
85. III, Sec. 2, p. 771.

(जेयो वृषल:). He knew that the Vrishal Mauryas were very powerful, but some how they had to be conquered. Pandit Bhagvat Dutt raises the question about this call from Pātañjali by saying that this requires serious consideration.[86] He stops short without giving it further consideration but we have to find out the reason. This call was given because the Mauryas were foreigners ruling over India. In particular, they did not follow the social, religious and political ideas of the traditional Hinduism. Hence the call, which in essence is a reflection of similar ideas in many an Indian mind of that time. This is further connected with the subsequent history because we know that the Brahmana General of the Mauryan army, Puśyamitra Śunga, killed the Mauryan emperor Brihadratha under the pretext of showing him an army parade. Obviously, he was giving shape to the call given by Pātañjali his *purohit*. Had not the *Yuga Purāṇa* given a similar call by declaring that the Mauryas called themselves virtuous but were really devoid of virtue, subjected "our country" to terrible oppression?[87] The cat here is out of the bag because the Mauryas were clearly accused of oppressing 'our country', obviously because, they did not belong to 'our country', i.e. India.

Our remarks about the war of succession to the throne of Ecbatana are supported by the following facts:

(a) Cambyses son of Cyrus, hears about the capture of the throne by Gaumata and he is not able to enter Ecbatana, the capital. On his deathbed in Syria, he exhorts the fellow Persians in these words: "in the name of gods..... I charge you all.....that ye do not tamely allow the kingdom to go back to the Maṇḍas. Recover it, one way or another, by force or fraud....."[88]

(b) "After this voyage (of Scylax) was completed, Darius conquered the Indians, and made use of the sea in those parts".[89] This shows that the expedition of Scylax was in fact a preparation for attack on the Jats in India.

(c) We know that after the death of Cambyses (Kambujia), and before Darius could succeed to the throne, there were

86. *BBKI*, Vol. II, p. 265.
87. Mankad quotes in *SIH&C*, p. 198.
88. *Herodotus*, BK. III, Chap. 65.
89. Rawlinson on *Herodotus*, Vol. III, p. 31.

as many as 19 revolts in different parts of the empire. The main centres of revolt were Armenia, Media, Archosia, Sogartia, Parthia, and Hyrcania. Fravartish the Manḍa, revolted on the claim that, "I am Kshathrita, of the race of Huvakshatra". "The Manḍa troops who were at home revolted from me. They went over to that Fravartish. He became king of Media." Chitratakhma, raised the banner of revolt on the same ground, i.e., that he was of the race of Huvakshatra. Parthia and Hyrcania (the land of the Virks) revolted against Darius and declared their support for Fravartish. Vahyazdata revolted in Yutia district and became the ruler of Persia proper. He sent an army to Archosia. The Armenians fought at least 5 battles and Fravartish fought at least three battles. It is significant that most of these rebels were supporters of the dynasty of Huvakshatra, the Manḍa. Vāhyazdata wanted to cut off Darius from the eastern region of the empire and wanted to come into contact with the areas held by Fravartish. These details taken from the Behistum inscription of Darius, make our point clear. These wars for the throne of Ecbatana were being fought under various leaders who were supporters of the Manḍa clan. Ultimately, however, they failed and Darius was victorious.

Finally we may mention that the Mauryas were noticed earlier than the ancient Manḍa empire. Much earlier, we find them named as Muru or Mor by the Egyptians and the scriptures. There, these Mores were called Amuru and Amor or Amorites. It is mentioned that the initial vowel, 'A' is added to make pronunciation easier for the Semites.[90] Thus this initial vowel 'A' has to be ignored in order to find the correct name of these people and this clearly remains as Mur/Mor. This is the same as the Moor of Europe and the Mor clan of the Jats in India. When they attacked the king of the eleventh dynasty of Egypt, they were expressly mentioned as the people from, "the land of Djati". We have shown in the chapter on "Antiquity of the Jats" that this "land of Djati" is the same "as the land of the Guti" and clearly means the land

90. *CAH*, Vol. III, p. 194.

of the Jats. Thus the Mor/Mur are expressly mentioned as the Jats in the twenty-first century B.C. (See Note V at the end of this section.) Naturally when these people and their brothers from other areas in Central Asia came to India and established the Mauryan empire, they did not feel at home and have been called "a hot house in India', as already explained above. Thus we can conclude that the Mor/Mur/Maurya were the same people who were attacking Egypt in the twenty-first century B.C. and were called Jats by the Egyptians and others. It were these people who founded the Mauryan empire and it is these people whose descendants now form the clan of Mor among the Jats of to day.

The identification of the Mauryas with Central Asia and in particular with the city of Maur or Maurav (present Merv) is further strengthened by reference available in Indian literature. In the *Mahābhārata* and the *Purāṇas* these people and their country are called Mura or Muru. These are practically the same forms of the name which appears in the Assyrian records as Mor or Muru. In the Indian literature they are called Asura, regarded as a branch of the Aryans, because the *Śatapatha Brāhmaṇa* mentions that the Devas and Asuras were both born from Prajāpati.

देवाश्च वा असुराश्च उभये प्रजापत्याः

It is stated that Mura was an Asura son of Kāśyapa Prajāpati.[91] He was the guardian of Prāgjyotisha, the capital city of Narakāsura. He had fenced the boundary of the capital city with 6,000 ropes, known in the Purāṇas as Mauravapāsha.[92] He goes to Mahāmeru, identified with the Pamir mountains and challenges the Yakśas and Gandharvas to fight but none accepted the challenge. Thereafter Mura goes to Indra and challenges him to fight in his capital—Amrāvati with these words, "fight with me or leave this place". Indra did not fight and left Amrāvati and Mura ruled there for a long time. Ultimately Mura was killed by Krisṇa alongwith his overlord Narakāsura.[93] This attack on Amrāvati, capital of Indra, by Mura, finds support from *Skanda Purāṇa* also where it is mentioned that the two warriors called Ugra and

91. *Vāmana Purāṇa*, chap. 6.
92. *MBT*, Sabhā Parvan, chap. 38.
93. *Bhāgvata*, X Skandha,

Mayūra attacked the capital of Indra. Here, as in the other Purāṇa, the name of Mura is Sanskritised into Mayūra, the reasons for which have already been discussed earlier. The second name Ugra, is again a tribal name, the Ugrians of Greek writers, and the present Uighur of Soviet Central Asia. The name of the ropes of Mura, called Mourava ropes, is again the same as the name of the city and the clan, Maurav, as per Persian records. Thus the Mura and Naraka are identical with the Mura and Nairi of Assyrian records, the present Mor and Nārā clan of the Jaṭs. This area was definitetly in the west of India, rather in the north-west and Prāgjyotiṣa was its capital city. At the time of *Mahābhārata*, it was ruled over by Bhagadatta who is called a king of Yavanas and also a king of Asuras. He was a friend of Pāṇḍu.[94] He attended the Rājasūya sacrifice of Yudhiṣṭhira.[95] Arjuna, defeats him in the North,[96] and in the war he is killed by Arjuna.[97] Vajradatta, son of Bhaga Datta was also killed by Arjuna.[98] In Sabhā Parvan both Mura and Naraka are stated to be rulers in the West.[99]

All this discussion clearly establishes that the country of Mura was in the North-West of India, and the present city of Merv can very well be identified with their ancient capital. As already mentioned, this city in the Iranian literature, is called Mourav or Maur.

In the later period we find the Maur clan as ruling in Rājasthan area. The Mor/Maur kings of Chittore are named Maheshwara, Bhīma, Bhoja and Māna. In the eighth century A.D., they were ruling at Koṭā also where a ruler named Dhaval Maur is mentioned in an inscription of 738 A.D.[100] H.C. Ray suggests that the Mor/Mori kings of Chittore, belonged to the Paramāra branch of the Rajputs.[101] This is not correct because Paramāra and Mor are two separate clans and neither is a part of the other.

94. Sabhā Parvan, op. cit., 14/14.
95. *ibid.*, 51/14.
96. *ibid.*, 26/7.
97. Droṇa Parvan, 29/48.
98. Aśvamedha Parvan, chap. 76.
99. op. cit., 13/13.
100. *IA*, Vol. XIX, p. 55-57.
101. *Dynastic History of North India*, I, p. 5-6 (notes)

This suggestion is like the same that the Nehrus are a part of the Gandhis. In the *Glossary of Tribes and Castes*, the Mors are not mentioned as a Rājput clan. They are a purely Jat clan.

Referring to the later Mauryas of Chittore, H.C. Ray suggests that the Mauryas were a sub-division of the Paramāra.[102] It further says that the Paramāras themselves were descended from the Rāṣṭrakuṭas, through Akālvarśa Kriṣṇarāja (888 A.D, of South Gujarat).[103] This theory has also been mentioned by the authors of *The Classical Age*.

This theory is patently absurd and the hollowness of the claim is self-evident by the fact that it is impossible for the ancient Mauryas to become a sub-division of the ninth or tenth century A.D. Paramāras or Rāṣṭrakuṭas. The Mauryas were ruling when the names of these later people had not even seen the light of the day. Such theories are the result of the pathetic plight of modern historians who never see anything beyond the Rajputs and want to cover every ruling family within the Rajputs only, even while admitting that the origin of Rajputs themselves is uncertain. While the Mauryas were in no way connected with the later Rajputs, it is however, possible that some of the Mauryas might have been accepted as Rajputs after ninth century A.D.

Note I

Here the name of the prince given as Assagetes by the Greeks is again significant because it is not the personal name but the clan name of that prince. Its origin is Asagarta of Persian inscriptions and Herodotus, and it was after this clan name that the country was called Sagartia (Asagartiya of Persians) and the people were called Sagartians by the Greeks and Asagarta by the Persians. This clan name has formed from two words, viz., *As* or *Asi*+ Garta meaning the Asi Jats. Their present nomenclature as Asiagh or Asiakh. The city of Hansi was founded by them, its original name being Āsikā. We have seen that Chitratakhma (Skt. Chitratakshama) was the king of the Asgartians when they revolted against Darius, the Great, for the restoration of the Jat empire in Ecbatana. Here the word Garta which was written by the Greeks as Getes is the same as the Sanskrit word Jarta or the present Jats.

102. *ibid.*, p. 1154.
103. *ibid.*, p. 842.

The brave fight of the Asgartians against Alexander the Great has been recorded in the pages of *The Age of Nandas and Mauryas.*[104] It was they who wounded Alexander the Great in the battle.

As for the word *Asi* or *As* it is admitted on all hands to be a word representing the Scythians. A lady named Abhohā, who is also called Asi, is mentioned on the pedestal of a Buddhist image found at Katra Kesavadeva in Mathura. This word is also to be identified with the Sanskrit Rishika or Ārshika—the name of the Scythian people. The Greek Asioi/Asiani are also from the same root.[105]

Note II

The fact that the Achaemenians were not the originators of the art, style, court manners, dress and weaponry at Ecbatana is amply supported by Herodotus. In fact the Persians adopted these things from their earlier overlords, the Manḍas who had built the capital city. Herodotus mentions that the Persians adopted the costume of the Manḍas.[106] He also mentions the adoption of Jat armaments by the Persians.[107]

The ruins of Persepolis have yielded thousands of fragments of stone vases, some ornamented with head of ducks and swans, which were typically Scythian motifs.[108]

Note III

It has been generally taken for granted that Megasthenes does not mention the king of Pāṭaliputra as a foreigner. But is it really so ? Has not Megasthenes clearly stated that they were called Prasii, meaning, "from Pars/Persia"? Let us examine this point. The extracts quoted here have been taken from Mc Crindle's *Ancient India : as described by Megasthenes and Arrian,* edited by Ramchandra Jain.

Frag. XXVI (Arrian, Indika, 10) says that "the greatest city in India is that which is called Palimbothra, in the dominions of the Prasians....[109].

104. op. cit., p. 51.
105. H. W. Bailey, *Asica*, 1943, p. 2-3; *P & SM*, p. 96, note-43.
106. op. cit., Bk. I, 135.
107. *ibid.*, Bk. VII, 62.
108. R. Ghirshman, *Iran*, p. 176.
109. Mc Crindles, *Ancient India.....*, p, 68.

Strabo, Arrian and Pliny mention the word as Prasii; Plutarch mentions it as Praisioi, a name given by Aelian and also by Nikolans Damas.[110] Now the kingdom of Sandrokottos (Chandragupta) was called the kingdom of the Prasii; or, after its capital, Palibothrai also. Frag. LVI (Pliny's Hist. Nat. VI/21/8-23) says, "The river Jomanes flows through the Palibothri into the Ganges, between the towns Methora and Carisobora.[111] Here the area of Yamuna river and Mathura is called Polibothri, i.e., within the Prasii kingdom.

Further the same Frag. states that, "The Indus skirts the frontiers of Prasii.". Here, the Prasii, is definitely stated to have included western India up to the Indus river.

Now if "the Prasii" were the Sanskrit Prāchyas (Eastern) people, then how can we explain the fact that Mathura in Madhyadesa (middle land) and Indus in the Uttarāpatha (North) or Pāschātya (Western land), are also called Prasii ? If Indus is Prāchya, (Eastern), then what is Western or where is the Western land of India ? Obviously, the Prasii do not represent the Prāchya people or land.

Cunningham was obviously not satisfied with the stock explanation that Prasii stands for the Sanskrit Prāchya, and therefore he gives a different explanation. He says, "Strabo and Pliny agree with Arrian in calling the people of Palibothra by the name of Prasii, which modern writers have unanimously referred to the Sanskrit Prāchya or "Eastern". But it seems to me that Prasii is only the Greek form of Palāśa or Parāśa, which is an actual and well known name of Magadha..... It obtained its name from the Palāśa or Butea frondose which still grows as luxuriantly in the province as in the times of Hiuen Tsang. The common form of the name is Parās or when quickly pronounced, Prās, which I take to be the true original of the Greek Prasii. This derivation is supported by the spelling of the name given by Curtius who calls the people Pharrasii, which is an almost exact transcript of the Indian name Parāsiya."[112] Now, we do not know how and where the name of Magadha, is known as Parāśa or Palāśa, but it certainly

110. *ibid.*, p. 57.
111. *ibid.*, p. 139.
112. *ibid.*, p. 205, note.

shows that after rejecting the Prasii-Prāchya equation, Cunningham still remained in the dark. His explanation is no better than the one he rejects. Now, we have mentioned that the Mauryas were Mor Jats, who along with others, came from Northern Iran, after the empire of Maṇḍa Jats (the so-called Median empire) was supplanted by Cyrus the Great in the middle of sixth century B.C. We have also stated that the various clans of the Jats came and settled in the Indus area, during the wars with Cyrus and Darius the Great. Megasthenes duly supplies us with the topography of a country called Prasiane in the Indus delta, to which historians have not paid sufficient attention. Describing Indus and its tributaries, Frag. LVI, says, "It forms an extremely large island, which is called Prasiane, and smaller one, called Patale".[113]

Now everyone knows that Patala/Patale was in the Indus delta, and the Greek historians supply us the information that a Mor/Maurya (Moeros) was the ruling prince of Patala in 326 B.C. Yule identifies the Prasiane with the area enclosed by the Nara from above Rohri to Hyderabad, and the delta of Indus.[114] Apparently Patala and Prasiane were adjoining. Now if Mor Jats were ruling at Patala, then is it too much to say that at Prasiane, they had their main stronghold ? Is this Prasiane, a new home for the Mor clan, not the cause of their being termed Prasii by Megasthenes ? In our view, this is exactly the position. They came from Persia (Pārs in Iranian) and so their new home was called Prasiane and they were called Prasii—an exact parallel to the Pārsis of today. We must note that the modern Pārsis have ratained their designation even after a lapse of 1,200 years. So there is nothing improbable if the Mauryas were called "Pārsi" even after about 200 years of their coming into India. And now we must mention again that Curtius (IX/2/3) has called them Pharrasii (or Pārsi of today), which goes to prove our point. So, the kingdom of Chandragupta was called Prasii, after the Indus delta Mor stronghold of Prasiane, so called because they had come from Pars (Persia).

We shall note, in passing, that Megasthenes has mentioned a large number of Jat clans. It seems that the Greeks added a

113. *ibid*, p. 141, *ABORI* (1937) Vol. XVIII, pt. &. II p. 158-165.
114. *IA*, Vol. V, p. 330.

second 'i' to names which already had an 'i' ending. For example, Lalii from Lali Jats; similarly, Prasii from Prasi or Pārsi. Here are some Jat clans mentioned in the fragments :—

	Greek names		*Indian names*
1.	Opiai	=	Opal or Uppal Jats; Utpala of Sanskrit.
2.	Kalatiai	=	Galat Jats.
3.	Nyssa	=	Nāssar Jats.
4.	Sibai	=	Sibiyā Jats.
5.	Isari	=	Asrā Jats.
6.	Cosyri	=	Khosar Jats, Kosar of Tamil literature, who attacked South along with the Mauryas.
7.	Izgi (Sizyges of Ptolemy).	=	Saggi—a Khatri clan.
8.	Manḍei	=	Manḍ Jats, who lost the empire of Ecbatana, and settled in Sindh area, called by Megasthenes, after them, as land of the Amanda. They went to Megadha with the Mauryas.
9.	Malloi	=	Malli/Malhi Jats.
10.	Andare	=	Andār Jats, also identified with the Andhras.
11.	Cesi	=	Keśin of Sanskrit literature.
12.	Cetriboni	=	Khatri Jats and other Khatris.
13.	Megallae	=	Mogal/Mokal Jats, Mokar Rajputs, the later Maukharis.
14.	Chrysei	=	Karuṣa of Sanskrit literature, Khar Jats.
15.	Dari	=	Dhār Jats.
16.	Surae	=	Sur/Saurān Jats.
17.	Singhae/Sanghae	=	Sanghā Jats.

18.	Moruni	=	Moran Jats.[115]
19.	Lalii	=	Lali Jats, Laelih, of Chinese travellers.
20.	Rarungae	=	Ranjha Jats ? Ranga ?
21.	Nareae	=	Nārā Jats.
22.	Oratae	=	Vatrā; a Khatri clan ?
23.	Salabustrae	=	Sala/Syal Jats ?
24.	Horatae	=	Soraṭha/Rāṭhi Jats (from Saurāṣtra).
25.	Syrieni	=	Shirani, a Pathan tribe.
26.	Posingae	=	Pasang of Kashmir ?
27.	Buzae	=	Bozdar Boloch, from Persian Buz (Goat),
28.	Gogiarei	=	Khokhar Jats.
29.	Amatae	=	Mat Jats.
30.	Dimuri	=	Dammar Jats; also of Kashmir.
31.	Bolingae	=	Bhullar Jats, Bhullinga of Sanskrit literature.
32.	Sibrae	=	Siprā Jats.[116]
33.	Sondrae	=	(i) Sontrā Jats of Dera Ghazikhan (ii) Sāndrān Jats.[117]
34.	Samarabrae	=	Samrā Jats.
35.	Osii	=	Vashi/Basi Jats.
36.	Antixeni	=	Āntal Jats.
37.	Taxillae	=	Tokas Jats, from Taxila.
38.	Peucolaitae	=	From Puṣkalāvati, Prakrit, Pukkhaloti, Pankhal, Jats (Pingala of *Brihat Samhitā*).
39.	Arii	=	Ariya or Hari Jats. Arian tribe from Ariana.
40.	Argyre	=	Arkh Jats.
41.	Crocala	=	Karkal, or Khaḍkal Jats.
42.	Saranges	=	Sarāngh/Sarāmha Jats, Sarangya of Vedic literature.

115. *Tribes and Castes*, Vol. III, p. 129.
116. *ibid.*, Vol. III, p. 427.
117. *ibid.*, p. 423; see also *Vāyu Purāṇa*, 47/14; and *Matsya Purāṇa*, 121/45.

43.	Kekian	=	Khāk Jats; Kaikeya of literature.
44.	Assakenoi	=	From As-Sekon, Sekhon Jats ? (cf. As-Digor, for Digor Jats).

These are some rough and ready identifications.

Note IV

The fact of advance preparation is supported by Herodotus. He has recorded that information about the topography, river system, etc., of the Indus area was brought by Scylax, and was used by Darius in his attack on India.

Note V

Even in India, there is evidence to suggest that the Mor/ Maurya were called Jats or Gut. In many works, Chandragupta Maurya is mentioned as Chandergutta.[118] So far it has been taken for granted that the word Gutta here is a Prakrit form of Gupta. But is it really so ? We must note here that even on certain seals, the word is 'Gut'. In certain inscriptions also the name "Gotiputra" (meaning the son of Got/Gut/Jat) occurs.[119] There the person who is called Gotiputra and is also called a Got is stated to be of the Kodin clan. This Kodin is the same as Kaudain, the name of a place in Baluchistan, and the present Kādiān clan of the Jats. It is therefore, suggested that this point, Gutta/ Gupta needs re-examination.[120]

Note VI

H.C. Ray Chaudhuri in his *Political History of Ancient India* mentions a few facts about the Mauryas which support our theory are given below :

"The Adi Parvan refers to King Aśoka who is represented as an incarnation of a Mahāsura or great Demon, and is described as Mahāviryo-Parājitah, of great prowess and invincible.[121]

118. *Mahavamśa*, V, 16-17 and *Vamsatthappakasini*, I, p. 180.
119. *CII*, Vol. III, p. 51.
120. See, *Essays in Honour of Dr. Ganda Singh*, 1976, p. 27. According to this study the Mauryas were from Punjab.
121. op. cit., p. 4.

In Devimāhātmya of *Markaṇḍeya Purāṇa* Maurya is the name of a class of Asuras. "Let the Kālaka, the Daurhrita, the Maurya and the Kālkeya Asuras, hastening to my command, march forth ready for battle".[122] Here the Mauryas are definitely called Asuras which shows their non-Indian origin. Further, the people called Kālkeya may be identified with the Kalkala clan to which Vindhyaśakti, the founder of Vākāṭaka dynasty, belonged. Again it is a question of suffix only. Traditionally in practice the suffix 'al' is used after tribal names but in Sanskrit form the suffix 'eya' has been used here. With the former suffix the name will become Kalkala which is the form given in the Purāṇas and is the name of a Jat clan which even now exists in Meerut area of UP State.

POROS

In the pre-Maurya history of India the name of Poros has become a legend. Apart from Spitama, the leader of the Kangs, Variks and Dahis, who annihilated a whole division of the Greek army, and ultimately had to be beheaded by his own people for his refusal to bow his head before Alexander, Poros is the only other ruler who, not only fought against Alexander the Great but refused to acknowledge defeat and ultimately made an honourable peace with him. "Tall and stately in person, brave and courageous at heart, foremost in darting his javelines at the enemy and a great terror on the field of battle", his heroic exploits in the battle of Jhelum in 326 B.C. were engraved on copper plates and hung on the walls of Taxila temple.[123] The Indian works are practically silent about this brave son of India.

As is common knowledge, the suffix 's' or 'es' or 'os' or 'us' are added to personal names by the Greeks, in the same manner in which the suffix 'ka' is added to clan names by the Indian writers. By ignoring this 'os', the name of the hero remains Por. This is the name given by the Greek writers and admittedly this is not a personal name but a clan name. The nephew of Poros is also called Poros by the Greek writers and we learn from Strabo that another king of India named Poros, sent an embassy to the Court

122. *ibid.*, p. 4, note 4.

123. R. C. Majumdar, *Classical Accounts of India*, p. 388; quoted *SIH & C*, p. 69.

of the Roman Emperor, Augustus Caesar. Therefore, Poros according to Greek accounts, is neither a personal name nor a dynastic name. It is a clan name and this clan is still existing among Indian Jats and is called Por or Phor. They are found in the Karnal district of Haryana, for example.

Possibly, the Por clan is connected with the Vedic clan of Puru from which the derivative is Paurava. According to Vedic literature Puru was also the son of Yayāti and was allotted Bhārat-Varsha as his kingdom when the empire of Yayāti in Jambudvipa was divided among his sons. We also know that after the battle of the ten kings, Anus, Druhyas, Purus, etc., went to western countries and founded kingdoms there. In the Persian *Avesta*, the clan is mentioned as Pouru.[124] Whether Puru and Paur/Por are the same, we are not certain, although it is quite possible that it may be so. The Siddhus, for example, are also called Siddhas. Similarly Por may also be styled as Poru or Puru. Varāhamihira in *Brihat Samhitā* mentions the people of Taxila, Puṣkalāwati, Ailāvats, Kanṭhadhāna, Ambra, Madra, Mālava, Paurava, Kacchara, Daṇda, and Pingals.[125] All of these are people from the Punjab or Uttarapatha region and apart from people of particular towns or countries, it lists four Jat clans, viz., the Ailāvats, the Mallis, the Pauras, the Panghālas. The suggestion of Buddha Prakash that the prince Pururavas Aila who migrated from Bactria in Central Asia, according to *Rāmāyaṇa*, may be having something to do with the Pauravas, is not correct because that prince is expressly mentioned as belonging to the Aila clan, Ailāvata of Varāhamihira and Ailāvat Jats of today. This evidence however, shows that the Ailāvatas migrated from Central Asia. It confirms our theory that all the Jats in India migrated from that place and the adjoining areas in different waves at different times. In connection with Poros, a people called Parvatakas are mentioned. Herodotus states that these Parvatas occupied a mountainous region of Media (Maṇḍa).[126] These people were also settled in Drangiana, Arachosia, Sogdiana and eastern Baktra.[127] All these

124. *SIH & C*, p. 28.
125. op. cit., IV, 26-27.
126. op. cit. Bk. I, 101.
127. *SIH & C*, p. 30-31.

areas are the traditional homelands of the Jats and it is no wonder therefore, that the Pors came to India from these very areas. In the *Mahābhārata* Paurava is described as "surrounded by horses".[128] This also indicates the same area as the ancient habitat of these people, because horse is an inseparable part of the Jats being from times immemorial. Even Taimur Lung mentioned that "a Jat without a horse is powerless."

Viṣṇu Purāṇa mentions that after the rule of thirteen kings of Muṇḍa-clan and eleven kings of Mauna clan, eleven kings of Paura clan shall rule over India.[129] The *Vāyu Purāṇa* mentions that eleven Mlechchas will possess the earth for three centuries.[130] History of India as known today, does not mention any king of these clans. The Paura king who sent an embassy to Augustus Caesar, according to Strabo must be one of these eleven Paur kings. B. Upadhyayas, *A Study of Ancient Indian Inscriptions*, mentions 'Paura Janapadam Janam', i.e., people of Paur country? This also indicates that the Pauras/Pors were ruling in India near about the first century A.D. Another significant fact to be noted is that the clan name is given as Paur and not Paurava.

The Muslim historians too have mentioned the name as Por.[131] Farishta, after mentioning the founding of the city of Delhi by Dahla, mentions, "he was however, attacked by Phur, a Raja of Kumaun and taken prisoner Phur.....opposed the inroads of Alexander, according to the Brahmanical and other historians. After Phur's death, Sansar Chand (Chandragupta) made himself master of India". Juna, nephew of Phur, regained his throne and ruled at Kanauj.[132] Here we must note that Ḍāhla or Ḍhila, Phur, Juna, and of course Chandragupta Maurya—all are Jats of the Dhillon, Por/Phor, Juna and Maurya clans. It is possible that Juṇa of Muslim writers may be the Jalauka of *Rājatarangiṇi* of Kalhaṇa who expressly states that Jalauka, the successor of Aśoka in Kashmir, conquered the country up to Kanauj (Kānya Kubja.)[133] "This implies that the successor of Aśoka at Pāṭaliputra in Magadha, lost his hold over the western half of India, up to Kānya

128. *MBT.* II, 27, 14-15.
129. H. H. Wilson, op. cit., 380.
130. *ibid.*, note 65.
131. Elliot and Dowson, op. cit,, Vol. I, p. 19.
132. *Tribes and Castes*, Vol. I, p. 25.
133. *Rajat*, 1. 117.

Kubja....."This remark of Kalhaṇa makes it clear that Kānya Kubja was the dividing line between the dominions of the successors of Aśoka in Kashmir and Magadha."[134] This fact of conquest of Kanauj, by Juna/Jalauka of the Por clan, after Aśoka, is thus confirmed from two sources, viz., Farishta and Kalhaṇa. The third confirmation comes from Pariśiṣta Parvan of Hema Chandra which says that Samprati, successor of Aśoka in Magadha, ruled over the eastern half of India, including the Deccan. This will clear a lot of confusion about the successors of Aśoka Maurya.

Our purpose here is not to write history but to identify the ethnic group to which the various Indian rulers and clans belonged, and to find out whether their descendants are still existing. It is our contention that practically nothing is completely wiped out from the earth and this applies to matter as well as to the people in fact much more to the people than to matter. The search should be to find out the present descendants of the ancient ruling clans. It will be found that only in rare cases, has a whole clan or ruling group, lost its identity leaving behind no trace of it. As a rule the ancient people will be still found existing in better or worse surroundings. The present Por Jats are the descendants of ancient Pauras and belong to the same clan as that of Poros the great adversary of Alexander and the Paur kings of Purāṇas and Strabo. It is for the historians to find out their actual history. For the Muslim form, Phur/Fur, we must remember that in Arabic script, the letter 'p' is written as 'F'.[135] Buddha Prakash has given evidence from Shāhanāmā and other sources showing the relations of Poros with Darius III. How Darius sought help from Poros whom he called "the ruler of the men of Hind, the man of wisdom, red and ardent soul".....how Poros sent help to Darius against Alexander, but too late, is all described by the learned author and need not be repeated here.[136] We conclude this chapter on identification of Poros by quoting from McCrindle's *Invasion* to say that, "the name of Poros.....is formed from Paura or Paurava.....with the Greek termination 'os' added"[137]. The Por/Phor Jats are still existing and belong to this noble clan of Poros.

134. *SIH & C*, Appendix.
135. *ibid*,, p. 39.
136. Buddha Prakash, *ibid*, p, 38 ff.
137. *Invasion*, p. 402.

Post Script

Some authorities have given an opinion that the name Porus has not been derived from Paurava and cannot be equated with this ancient name. "The guess that Porus might be Paurava is not very convincing".[138] "Porus (is) not to be identified with Paurava but with a derivative of Pura of Ganapatha of Pāṇini.[139] Thus it is clear that Porus cannot be identified with Paurava or any ancient Indian name. Jayaswal's suggestion that it is related to Pura of Ganapatha of Pāṇini seems to be correct because even today this clan of the Jats is known as Poriya or Phor, the later being the form given by Muslim historians. It seems that Puriya and Phor/Por are one and the same clan, though existing today under both the forms, among the Jats.

138. V. Smith, *EHI*, p. 56.
139. K.P. Jayaswal, *Hindu Polity*, p. 67, note. 60.

5

The Empire of the Dharan Jats, Misnamed 'Guptas'

We have already seen how the Empire of the brave Manḍas was attributed to the Medes who were traders and shopkeepers and were living in small towns and principalities. It was due to the grace of nature which took a hand in removing the philological mistake, and provided proof of the name Manḍa during the excavations of the ancient sites of Darius and Nabonidas. The mistake which had been perpetuated in historical writings was thus corrected and justice done to the Jat race.

An exactly similar blunder was committed in the identification of the Empire of the Dhāraṇ clan of the Jats mistaken and misnamed by historians as the 'Guptas' empire. As in the case of the Medes, the 'Guptas' too were, and perhaps still are a trading and shopkeeping community who never had or built any empire and indeed never tried to create one. As in the former case, this mistake was perhaps also born of ignorance, caused by the name 'Gupta' which for some unhistorical reason formed a part of the names of almost all the emperors of this dynasty. On the evidence of the existing Guptas of the Vaiśya caste in present-day India, it was taken for granted that the emperors bearing the name 'Gupta' must also be Vaiśyas. Later on evidence started coming up in various forms to show that the 'Guptas' were not from the Vaiśyas class because they were expressly mentioned as leading Kśatriyas (Kśatriyah Agraṇi). The evidence, of course, was already there in the form of coins of all the great emperors of this dynasty, and on those coins the Central Asian dress of coat, trousers and caps and other symbols, were already there. But the historical questions which these foreign symbols naturally raised

were never gone into or sought to be answered, and were accepted as attempted imitation of Śaka-Kuṣāṇas.

The word 'Gupta'

Before proceeding further, let us deal with the word 'Gupta'. The first notice of this word was taken by Pāṇini in the fifth century B.C. when two words are mentioned, viz., 'Goptri' and 'Gupti'. V.S. Agarwala in *India as Known to Pāṇini* defines 'Gupti' as 'defence' and 'Goptri' as the art or science of military arrangements. On this basis, the person who was incharge of defence, was called 'Gupta' or 'Gopta'.

In the *Rājatarangiṇi* of Kalhaṇa, the word appears as 'Goptri' and is defined as "Guardian of the Earth" or defender of the realm.[1] Even in the eighteenth century this was the meaning attached to this word. Evidence for this is available in a book which gives the Sanskrit equivalent of all the words and posts and titles which were in the use during the Mughal times. The name of the book is *Yāvanaparipāti* written by Dalapati Rāya, in 1764 A.D., under the patronage of Prince Mādhava Simha of Jaipur. In that book there are two titles mentioned, "Nagara Gauptika" which is translated as city Kotwal. The other word is "Sīmā Gauptika" which is translated as "Faujadār." Even during the 'Gupta' period this word was used in the same sense of military governor. Skandagupta wrote in his inscription that he had "appointed military governors in all provinces."[2]

(सर्वेषु देशेषु विधाय गोप्त्रीन)

In the Mandsor inscriptions of Bandhu Varman, his ancestor, "Viśva Varman is called a 'Gopta', a term which, according to Junagarh Rock inscription of Skandagupta, means a military governor."[3] Thus we find that this word 'Gupta' means a military governor and was used in this sense right from the fifth century B.C. to the eighteenth century A.D. and the so-called 'Guptas' themselves used this word in the same sense. The mere fact that the word 'Gupta' is a part and parcel of the names of the emperors, should not, and cannot, give any other meaning to this word. It is to be borne in mind that the word 'Gupta' is not used as a surname—it is

1. *Rajat.*, VIII, 341 and 339. Stein's Edition.
2. J. P. Fleet, *CII*, Vol. III, No. 14.
3. *SIH & C*, p. 405.

always part of the personal name. If we give 'Gupta' the meaning of a surname of the Vaiśya caste, then even Chāṇakaya will become a Vaiśya because his name was Viṣṇūgupta. There are hundreds of other names ending with the word 'Gupta' and the name of Chandragupta Maurya, and Kśemagupta, husband of the famous queen Diddā, a ruler of Kashmir, may be quoted. Many well known Brāhmans and Kśatriyas are found with names ending with 'Gupta', but that does not make them Vaiśya.

Thus we may conclude that the name 'Gupta' signifies only a military governor and it was never used as a surname or a clan name. Even the *Mahābhārata*, used this word 'Gupta' in the sense of military defence.[4]

Guptas were Jats

It is known that the 'Guptas' were the successors of the famous Kuṣāṇa empire. Even though they succeeded the latter after a lapse of time, it is quite possible that they were military governors under the Kuṣāṇas. It was at one time considered that the Kuṣāṇas were driven out of India and some historians even tried to find out the people who ended the Kuṣāṇa empire. The credit for the overthrow of the Kuṣāṇa power was once given to the 'Guptas'.[5] But this view can no longer be upheld.[6] Dr. Jayaswal advocated the view that the Nāgas/Bhārasivas ended the Kuṣāṇa empire[7], to be finally finished by the Vākāṭaka Pravarasen-I but this view also has been rightly rejected.[8] The Vākāṭakas never came into conflict with the Kuṣāṇas. There is a great probability that the so-called 'Nāgas' were themselves Jats.[9] We have already shown that the word Bhārasivas is Sanskritised form of Turanian Frāsiāo, a descendant of Emperor Tūr, from whom the Tūr or Turks descended as per Firdausi. Jayaswal himself admits that the Nāgas of Mathura were Yadus—a line to which, many of the Central Asian immigrants were admitted. Even today the Gujars and Ahīrs and many Rajputs, claim to be connected with the 'Yadu' race, which is but a form of Yetha or Yuti race of the

4. *Ādi Parvan*, chap. 96, verse, 108.
5. Banerji, *The Age of Imperial Guptas*, p. 5.
6. *VGA*, p. 26.
7. See Note I at the end of this section.
8. *JNSI*, V, p. 111-134.
9. See Note II at the end of this section.

Chinese, as per Col. Tod and others. For the Nāgas of Padmavati, Jayaswal gives the Ṭakka Vamśa. Now Ṭāk or Ṭānk is an existing Jat clan. Their so-called 'Gotra', mentioned as 'Karapaṭi', may well be a form of Kharapari, of the Allahabad Pillar inscription. And again, Kharap is an existing Jat clan.

Majumdar and Altekar give the credit to the republican tribes[10] but all these tribes became independent as a result of disintegration of the Kuṣāṇa empire and were not the cause of it.[11] Most of these so-called republican tribes, were themselves Jat clans. The Yaudheyas, the Kunindas (Kunḍus), the Paunas, (Puniyas) the Atwals, the Kāks, the Kharaps and the Salkalans, are all existing Jat clans even now. The first designation, i.e., Yaudheya, was however a general term. Even if it is taken as the name of the clan, as has been done, and the clan is to be identified, with the Johiyas, our view in either case is not affected, because Johiyas are even now a Jat clan. Therefore, it is almost certain that after the Kuṣāṇa empire disintegrated, a number of local clans, established local republics and became independent. This was so not only in central and north-west India but also in Magadh proper. This is also proved by excavations and other research work carried out in that region. We know that Prabhudāmā, a sister of Rudrasen, known from a seal found at Vaiśāli which describes her as Mahadevi (chief queen) was married there.[12] "It is not unlikely that he (husband of Prabhudāmā) may have been.... a Hinduised Kuṣāṇa chief ruling over small principality in Magadh, which had survived the collapse of Kuṣāṇa empire"[13] Further, sculptures of two warriors have been found in Magadh itself, wearing typical Kuṣāṇa dress.[14] This evidence goes to show that even in Magadh, the local Jat rulers established their small kingdoms. Mathurā was under the Jats right from the first century B.C. and we have already indicated that the so-called Bhārasivas, were themselves of Tūr/Ṭāk clans. Therefore, it was in Mathura that the Dhāraṇ clan of the Jats thought of uniting India again under a common administration. For this purpose, marriage alliance with the Licchavis—an important republican state near

10. op. cit.
11. See. Note III at the end of this section.
12. *ASIAR*, 1913-14, p. 136.
13. *VGA*, p. 51.
14. *EI*, XX, p. 37.

Magadha, with its capital at Vaiśāli—was formed. Credit for this important discovery goes to Dr. Jayaswal himself for proving that the so-called 'Guptas were Jats.[15] Dr. Jayaswal has been supported by Dashratha Sharma and others.

The view of Dr. Jayaswal, that the so-called 'Guptas' were Jats, found documentary support from *Arya Manjusri Mula Kalpa*, a history of India in Sanskrit and Tibetan, written before the eighth century, A.D. verse 759 of which mentions "In that country, undoubtedly (then) there will be a king—a great king—of Mathurā Jāta (Jat) family, born of Vaiśāli lady, originally Vaiśyas. He became the king of Magadhas".[16]

भविष्यन्ति न सन्देह: तस्मिन् देशे नराधिपा: ।
मधुरायाम जातवंशाद्य: वणिक सूर्वो नृपो वर: ।।

Here the reference is to Samudragupta who was born of a Vaiśāli lady and who proudly proclaimed the fact on his coins by mentioning himself as "grandson of the Licchavis". Vaiśāli was the capital of the Licchavi clan and therefore, the Licchavis were also termed as Vaiśālis. The word Vaiśya would not be taken as a reference to the modern *baniā* class. It was a term denoting the agricultural profession and the Jats are well known as agriculturists which is in fact their main profession. This word Vaiśya, is used even for the Nāgas. Even Alberuni mentions, that, "it is the duty of the Vaiśya to practise agriculture and to cultivate the land, to tend the cattle.....". From Vedic times, the term Vaiśya, denoted agriculturists in particular. Thus the word Vaiśya is used in the context of profession; that is why Dr. Jayaswal comments, "owing to the name 'Gupta', the dynasty has been considered by the author as 'Vaiśya' originally. But the author is careful to note the fact in the next verse that they were described before him as leading Kśātriyas".[17]

(i) Therefore on the authority of *AMMK*, we know that Chandragupta-I was a Jat from Mathura and had married a lady from the Licchavi, the later being proved

15. *JRAS*, 1901, p. 99; 1905, p. 814; *ABORI* XX, p. 50; *JBORS*, XIX, p. 113-116; Vol. XXI, p. 77, and Vol. XXI, p. 275.
16. *Imperial History of India*, p. 52.
17. *ibid.*

by history also. Her name was Kumāradevi, and she is represented with her husband, on their coins.

(ii) It is interesting to note that some of the earlier seals of this dynasty have the expression, 'Gutasya' meaning, "of the Gut". We know that Gut is a form of the word Jat and in that background, its appearance on the seals of the "Guptas", throws a flood of light. Even in the Purāṇas the word 'Gupta' is not consistent and sometimes it is mentioned as 'Guhya', meaning 'hidden'. This was, perhaps, so, because the clan name of the dynasty was not known to the author of that particular Purāṇa and therefore, he mentioned it as hidden or unknown.

(iii) From Wright,[18] and Levi[19] as also from the Allahabad Pillar inscriptions of Samudragupta, we know that Nepal formed part of their empire, and many 'Gupta' kings ruled in Nepal even after their empire collapsed in Magadha. As per Nepalese history, these 'Gupta' rulers are mentioned as 'Gāwlās' i.e. cowherds. They are also mentioned as Ahīrs. This also indicates that the 'Guptas' were originally cattle owners and agriculturists.[20]

(iv) While illustrating the use of a tense, grammarian Chandragomin mentions that "the invincible Jats defeated the Hūṇas". He was a contemporary of the event and we know from history that the 'Guptas' were the only people who defeated the Hūṇas. This has been rightly taken as proof that the so-called 'Guptas' were Jats. S.K. Belvelkar has improperly suggested that the word Jarto/Jat should be changed into 'Gupta'.[21] This mistaken attempt also shows albeit, indirectly, that the so called 'Guptas' identical with the Jats, defeated the Hūṇas.

(v) Majumdar and Altekar mention the fact that at the time of marriage of Prabhāvati Gupta, daughter of Chandragupta II, the name of their *gotra* was given as Dhāraṇ.[22] The Poona plate of Prabhāvati Gupta herself gives the

18. *History of Nepal*, p. 108.
19. *Nepal* II, pp. 157, 172.
20. *JBORS*, XXII, p. 109.
21. *Systems of Sanskrit Grammar*, p. 58.
22. *VGA*, p. 131.

gotra as Dhāraṇ.[23] This has been identified with the still existing Dhāraṇ clan of the Jats of Bikaner and the adjoining districts of the Punjab, by Dasharatha Sharma.[24] This *gotra* of the Emperors of this dynasty is further proved by the Tipperah copper plate grant of Loka Nath, a small king of Bengal who mentions the name of his paramount ruler as Shri Jīva Dharaṇ, who conferred upon Loka Nath, the said kingdom. This copper inscription was written in 650 A.D. or so, when the later "Guptas" were ruling in Bengal, etc. Jiva Dharaṇ is identified with Jivit Gupta. This is yet another documentary proof of unimpeachable validity establishing that the Dharaṇ *gotra* of the Jat emperors was known to the public.[25]

(vi) Yet another proof, which is again of conclusive nature is furnished by the dress of the so-called 'Gupta' emperors on their coins. The coins of these rulers show that almost all the 'Gupta' rulers were fond of wearing coat, trousers, boots and cap and other articles of Central Asian dress, made famous by the Kuṣāṇas. The coins of Samudragupta, Chandragupta I (Kumardevi type), Kācha, Chandragupta II Vikramaditya, Kumaragupta I, Skandagupta, etc., all have the Central Asian long coat and trousers and boots and long swords. This is the most significant fact proving that the 'Guptas' were in fact Central Asian Jats, who later on entered India and settled in regions from Afghanistan to Mathura and Central India. They had brought not only their particular dress but also their arts and architecture. It is only later, i.e., after their coronation as emperors, that the Dhāraṇs used the Indian dhoti, etc., on certain occasions. This was under the influence of the local population which was predominantly Brāhmaṇical. It was again under their influence that these Central Asian Jats started performing the horse sacrifice. It is however, to be noted that the custom of horse sacrifice, especially a white horse, was very much

23. *EI*, Vol. XV, p. 39.
24. *JBORS*, Vol. XXII, p. 227.
25. *IHQ*, 1935, Vol. XI, pp. 326-27.

prominent even among the Central Asian people, the Śakas, the Huṇas, etc. On important and memorable occasions, a white horse used to be sacrificed and its blood was utilised for cementing the ties which necessitated the occasion, as per Herodotus and others.

Even in the matter of sculptures and images of gods, the 'Guptas were in direct line of the earlier Jats. The so-called 'Gupta style' of art, is but a progressive form of Gāndhara, Mathura and Sānchi styles. We have already mentioned the most important symbol of the sun-god images, and have shown that the paramount god of the Jats in Central Asia was the sun, which retained its position even in India where the images of this god were made in the same form and dress as these people themselves wore. The long coat or tunic, the sword, the boots, and the sunflower (as against the lotus flower of the traditional Brāhmanism) were used on these images of their gods. Many such images have been found from Mathura to Bengal and the famous Bhumara temple of the 'Guptas' is well known.[26] There too the Surya image has 'foreign symbols'.[27]

This fact of the 'foreign' nature of the so-called 'Gupta' coinage is well known to every historian, but they prefer to shut their eyes and do not want to see the truth. Even the fire altar of Magian priests is sought to be passed off as a 'tulsi' plant! It is necessary to give examples in order to convince the layman in particular. Let us take for example *The Coinage of the Gupta Empire* by A.S. Altekar to prove our point. This is as good a book on the subject as any other. The comments in brackets are ours.

"In the initial stages, the Guptas gold coinage does show some foreign influence, but it is Kuṣāṇa rather that Roman".[28] (This refers to the view of Smith that it was Roman influenced.)[29] "Even in the marriage scene depicted on the coinage of Chandragupta I, (pl. I, 13), the 'Gupta' emperors is shown as wearing Kuṣāṇa coat and trousers. He does not discard it even when offering oblations on altar in the standard type.[30] The goddess on the reverse in early

26. Plate No. 14, *MASI*, No. 16.
27. *IHQ*, p. 202.
28. op. cit., p. 15.
29. *JRAS*, 1889, p. 24.
30. op. cit., Plate I, pp. 14-15.

coins is an exact copy of Ardoxsho with cornucopiae in her hand seated on a high backed throne; only her name is omitted.[31] *Contrary to Hindu cannons of propriety, Samudragupta is shown as his own standard-bearer,*[32] simply because such was the case with the king on the Kuṣāṇa coins....."[33] (*This fact of going against Hindu ideas of kingship is significant.*)

"Gupta artists were, however, out to Indianise these foreign types.....The Kuṣāṇa peaked cap was replaced by the Hindu head-dress from the beginning,[34] but the foreign coat and trousers lingered on some coin types for several decades."[35] As regards the first part of the statement, the tight fitting cap is again a Central Asian article of dress. Cap or *topi*—termed Kulli—was used in India only from first century B.C., i.e., after the arrival of Śakas. "In third century A.D., the cap was mainly worn by the foreigners who used it in the Kuṣāṇa and Gupta period as well".[36] Even the full skirt or gown type dress of the goddess/queen on the coins, is Central Asian, worn even today by ladies in Uzbek and Uighur areas of Soviet Russia. And the Central Asian long or short coat and trousers, did not 'linger on' but were worn by all the Great Dhāraṇ emperors from 320 A.D. to 46 A.D.! The first emperor Chandragupta I, and the last Great emperor Skandagupta, were fond of it !. (The goddess) "Ardoxsho was transformed into Durga by seating her on a lion".[37] (Now this is arbitrary, as we cannot say definitely that it was Durga. At another place, Altekar tries to identify her with Ganga ![38] and we know that on the coins of Kanishka III, the Kuṣāṇa king, she is sitting on a lion ![39]) "On one coin of Huvishka, we see Nana[40] riding a lion".[41] This Kuṣāṇa goddess, Ardoxsho, was initially seated on a high-

31. *ibid.*
32. *ibid.*, Plate II, pp. 1-7.
33. *ibid.*, p. 15.
34. *ibid.*, p. 8-15.
35. *ibid.*, p. 15-16.
36. *IHQ*, 1962, p. 31; Moti Chandra, *Ancient Indian Dresses*, pp. 77, 109.
37. op. cit., p. 16.
38. *ibid.*, p. 21.
39. *ibid.*, Plate 1 & 7, p. 28.
40. See Note IV at the end of this section.
41. op. cit. Plates 1-6, p. 31.

backed throne; then, later, on a smaller wicker stool. The disappearance of the back of the throne, "marks a further progress in Indianisation".[42] She is sometimes standing, sometimes walking[43] and sometimes engaged in feeding the peacock.[44] The Lotus throne was of course introduced in order to Indianise her, and ultimately she was turned into Laxmi, and appeared on the coins of Mahmud-bin-Sam and Alauddin Khilji too.

Now for the next emperor Samudragupta, his coins, show him in coat and boots and trousers. On the reverse (of the standard type coins) "the king is seen offering oblations at the altar. This was of course a motif borrowed from the coins of late Kuṣāṇa type.[45] It is however, interesting to note how the motif was gradually further and further Indianised."[46] *"The notion of a king offering oblations, while dressed in coat and trousers, was foreign to Hindu tradition."*[47] (Was it not because the king himself was a "foreigner"? This motif persisted down to the reign of Kumaragupta I. See his swordsman coins.)

The next emperor, Kācha (line of succession, even identification, disputed) also issued gold coins dressed in coat and trousers. His successor, Chandragupta II Vikramaditya, also wears "Kuṣāṇa coat and trousers" (on Archer type coins.[48] On other coins, he is wearing a "cots and shirts", i.e. half pants[49]). The "horseman" type coins, newly started by him, show him in the same coat and pants, and shoes.

Kumaragupta I, too, had his ancestral dress of coat and pants[50] and the next emperor, Skandagupta, is "wearing coat, trousers and boots, necklace, earrings, etc."[51]

Thus we find that the great Dhāraṇ emperors, never left their Central Asian dress. The use of Indian 'dhoti' must have been due to the proverbial Indian summer, and we find one of the kings,

42. *ibid.*, p. 43.
43. *ibid.*, p. 23.
44. *ibid.*, p. 24.
45. *ibid.*, Plate 1, pp. 3-5.
46. *ibid.*, p. 43.
47. *ibid.*, p. 53.
48. *ibid.*, p. 93.
49. *ibid.*, p. 115.
50. *ibid.*, pp. 169, 177.
51. *ibid.*, p. 243.

wearing even a 'loin cloth' (*Jānghia*).[52] Even religious ideas were Central Asian. Gradual Indianisation was, of course, there—rulers cannot afford to be permanently "foreigners" to their subjects. The same is the position with regard to the so-called 'Gupta' art and architecture. It is therefore suggested that a fresh look should be given to their coins, legends, images, etc.

(vii) Yet another significant fact is the use of the "Deva" title by these emperors. We know that 'Deva' and 'Deva-putra' (god and son of god) were used as titles by the Kuṣāṇa kings. We find that this practice is continued by the Dhāraṇs too. Samudragupta is described as a "god come down to live upon earth".[53] [लोकधामनो देव (स्य)] The coins of Chandragupta II give him title of Devarāja and "Devāshrama" (abode of gods).[54] Skandagupta, too, took the title of Devarāja (king of heaven or gods; divine king). Were they simply copying the earlier Kasvan Jats in all these aspects, many of them going, definitely, against the tenets of Hinduism ? The answers is a definite no, because these kings were simply following their ancient Central Asian customs.

(viii) The weight of their coins (called Dinār) is also significant. It was originally, the same as the weight of earlier Śaka/ Kuṣāṇa coins. But gradually it was Indianised and brought up to the ancient Indian standard weight of *Suvarṇa* (sovereign) of 156 grams. Thus these coins give a lie to those who consider these emperors as indigenous to the Indian soil. Of course, they were completely Indianised, by and by, and their religious ideas, dress, weight of coins, etc. became fully Indian. Goddess Ardoxsho was transformed into Laxmi, complete with the Lotus throne. Sanskrit was popularised and patronized—a process which started with the Śaka satraps of Lāt (Gujarat etc.). The great satrap, Rudra Dāman, used poetical Sanskrit for the first time in his Junagadh inscription. Even the Pushyamitras, who were fanatically following the orthodox religion, did not use Sanskrit for their

52. *ibid.*, p. 189.
53. *CII*, Vol. III, p. 8.
54. Altekar, op. cit., p. 99.

inscriptions; nor did the Sātavāhanas, who called themselves "only Brahmans". Their inscriptions of Kanheri and Karle are in Prakrit.[55] It was left to the foreign immigrants—the Śakas/Kuṣāṇas/Dhāraṇs to patronize Sanskrit.

(ix) The law of primogeniture where the eldest son invariably succeeds his father on the throne—so sacrosanct in orthodox Hinduism and made into an ideal by Bharata, brother of Rāma Dāśarthi, was never followed by the Dhāraṇs. And it was only to shut the mouths of super critical priests that Chandragupta-I, openly and amidst the court, called his son, Samudragupta, to be an 'Ārya'. This was done by way of reply to those who did not want to 'award' these brave people, any status above the 'Śudras' or "degraded" Kśatriyas". This is the solitary instance in Sanskrit literature where a father, addressed his own son as 'Ārya'—a term of high respect.[56] Further there is the famous passage in the Bhitari Pillar inscription of Skandagupta, गीतैश्च स्तुतिमिश्च वन्दकजनो यं प्रापत्याय्यांताम्. Fleet has translated this line in the following manner: 'Whom the bards raised to distinction with (their) songs and praises'. But he seems to have missed the real significance of the use of the word 'Āryatām' in the inscription. Actually, it means 'the Arya status' to which Skandagupta was raised by the song and panegyrics of the bards. Skandagupta's mother was not a Mahādevi, though there is nothing to warrant the suggestion that she was a concubine. However, she seems to have belonged to an *avaravarṇa*. This explains why her son, Skandagupta, was probably regarded as of Anārya birth by a section of the orthodox people. These notions about his low descent were repudiated by the bards through their songs and panegyrics.[57]

It was therefore, not "on account of the low social status of his mother, that Samudragupta was not regarded as an Aryan"[58] but because he himself was, in the

55. Dr. V. Upadhyaya, *Gupta Abhilekha*, 1974, p. 85.
56. *VIJ*, XVI, pt. I, p. 78.
57. *ibid.*, p. 78.
58. *ibid.*

eyes of the orthodox Hindus—a Vrātya (impure, foreigner) and it was by their force of arms and heroic deeds that they got, not only *Agrani Kśatriya* (leading warrior) status, but also compelled historians to term their period, as the Golden Age of Indian history. That is why in the above mentioned incidents, the Dhāraṇs had to repeat that they were "Ārya" and "Kśatriyas". Mahāshivagupta, king of Central India, wrote this fact in his Sirpur Praśasti.[59]

(x) As regards the names Gut or Get/Got, we find evidence in the inscriptions of 'Gupta' period itself that this general name of the Jats was freely used alongwith Gujjars and other names, ending with Rāta, which is already shown to be a foreign name. The city of Gilligittā, Goti putra, the Guttal kings of Dharwar, etc., are but different forms of this racial name.

J.F. Fleet, referring to the inscriptions on the top of a lid of the steatite casket found in stupa No. 2 at Andheri, near Sanchi,[60] says that it should be, "plainly read, Sapurisasa Gotiputasa Kākanāda-Pabhāsanasa Kodina-Gotasa". This has been translated by Fleet as, "*The relics* of the virtuous Prabhasana of Kakānada, the Gotiputra, of the Kauṇḍinya gotra". Here no explanation has been given for the word 'Gotiputra'. It is similar to the word 'Rājaputra' occurring in the Kura inscriptions of Toramāṇa, and it can only mean the son of a Jat. The gotra itself which Fleet changes into Kauṇḍinya, may well be Kadin, the modern Kadiān.[61]

The Sanchi Stone inscriptions of the year 93, No. 5, pl. III B, refers to three persons of the family (Rājakula) of Devarāja Chandragupta II.[62] The names of these persons are given as Maja, Sarabhanga and Amrarāta; and these persons are definitely spoken of as belonging to the royal Rājakula. The interesting point is that these names are not purely Indian.

It is well known that the Gujjars came from Central Asia in the fourth/fifth century A.D., alongwith the Hunas.[63] This is proved by

59. Majumdar, *AI*, Vol. II, p. 190.
60. Bhilsa Tope, p. 347; and Plate XXIX, No. 7.
61. *CII*, Vol. III, p. 31.
62. *ibid.*, pp. 32-33.
63. R.C. Sharma, *Indian Feudalism*, pp. 106-107; and P.C. Bagchi, *India and Central Asia*, p. 17.

the fact that, at the time of their arrival in India they had foreign names. We know that an individual named Shaphar, son of Maka, and a member of the Gasura clan is mentioned in an inscription.[64] Resisting this identification of Gusur with Gujar, Upendra Thakur says that the word 'Gusur' is not available in any standard Sanskrit or Prakrit dictionary.[65] It may be so, but this word is certainly available in one of the inscriptions of this period under consideration. The Sanchi Stone Pillar inscriptions, No. 73, Pl. No. XLII A speaks of a person named Gosura Simha Bala. Here the word 'Gosura', the forerunner of Gujjars, occurs but as is obvious, the name of the individual is completely Indian. These two inscriptions show how the Central Asian Gosuras were Indianised. This process was taking place in the same period when the Dhāraṇ Jats were being Indianised.

Yet another inscription of the same period shows the instance of a Jat royal house in Gwalior-Jhansi region. This is the Bijaygarh Stone Pillar inscriptions, No. 59, Pl. XXXVI C.[66] Here the king is named as Vishnu Vardhana of the Varika tribe. The year on this inscription is 428 and it must be correlated with the Śaka era, and not with the Mālava era. About the other implications of this inscription, we shall deal with in a subsequent chapter. Here our purpose is to show that this king of Varika clan of the Jats was ruling in that area in the year 428 s.v., and the name of his grandfather was Yashorāṭa and that of his great grandfather was Vyagrarāṭa. The 'Rāṭa' ending names are admittedly foreign to Indian and this example also shows how the personal names were gradually being Indianised.

Literary and Puranic Evidence

We have already seen the inscriptional evidence showing various Jat rulers and tribes in North India from Kabul to Cuttack, in the period following the disintegration of the Kuṣāṇa empire. Particularly, the Magadha area was under the rule of a people who had the title, Murunda. They are admitted to be Śakas or Scy-

64. *EI*, Vol. XXX, p. 61.
65. op. cit., p. 253.
66. *CII*, Vol. III, p. 252.

thians. Again some historians, try to differentiate them from the Śakas, but without success.[67]

The *Geographike* of Ptolemy says that in 140 A.D., the Murunḍas were established in the valley of the river Sarabos or Sarayu.[68] Half a century later, Oppien mentions the "Maruandien" as a Gangetic people.[69] S.R. Goyal quotes several other Jain authorities to show that Pāṭaliputra in particular, as well as Kānya-Kubja were ruled by the Murundas/Śakas. The Jain ascetic, Padalipta Suri, cured the Murunḍa ruler of Pāṭaliputra of his terrible headache and converted him to Jainism.[70] During the reign of Wu dynasty (220-227 A.D.) Fan Chen, the king of Kambodia, according to P.C. Bagchi sent his relative as ambassador to the Indian king of Pāṭaliputra. The ambassador was heartily welcomed and the gesture was returned by the Indian king who sent two men as ambassadors as well as four horses of the Yue-chi, i.e., the Jat country, as presents to the King of Kambodia. According to this account Buddhism was in a prosperous state at that time in Magadha and the title of the king was Meouloun. This title has been identified with Murunḍa and this shows that in the middle of third century A.D. the Murunḍas were still ruling over Pāṭaliputra.[71] These Murunḍa rulers of Pāṭaliputra had special relations with the rulers of Peshawar.[72] "Incidentally it may be noted that this tradition as well as the Chinese account point to the intimate relations between the Murunḍas of Pāṭaliputra and the kings of Peshawar. It was but natural, for, after all the Murunḍas and Kuṣāṇas both belong to the same Scythian stock".[73]

From this it is clear that racially the rulers of Magadha in the third century A.D. were identical with Kuṣāṇas, ruling in Afghanistan. In the Purāṇas, they are mentioned as ruling India after the Tukhāras (Takhars Jats) and the Purāṇas also say that 13 kings of the Murunḍa dynasty ruled India. It is significant that the Purāṇas also mention that these Murunḍa rulers destroyed the caste system and, in the language of the Purāṇas, they raised "low

67. P.C. Bagchi, op. cit., p. 133.
68. Vol. VII, 2.14.
69. *EHNI*, p. 117.
70. S.R. Goyal, *A History of Imperial Guptas*, p. 57.
71. P.C. Bagchi, op. cit., p. 134.
72. S.R. Goyal, op. cit., p. 57. See also Note V at the end of this section.
73. *ibid.*

caste people" to high offices and all these people were of "Mleccha" origin. The *Vishnu Purāṇa* correctly gives the clan name of these people as Munḍa—a still existing Jat clan. The title Muruṇḍa means "Lord", in Śaka language, as per Sten Konow. Even today this word Muruṇḍa is used by the Jats; and means the top or the head, in particular, the top of the wick of the lamp.

Thus the literary evidence and the evidence of the Purāṇas shows that immediately before the Guptas, the Munḍas were ruling over Magadha and their rule lasted for about two centuries, by taking 15 years for one rule. It is unfortunate that none of these 13 rulers, is even named in Indian history! This is really a matter of pity for the Indian historians. Apparently, all this was deliberately done only to remove all traces of the rule of the Jats which lasted for many centuries in all parts of India. It is possible that the Purāṇas, which were revised during or after the Gupta Age, deliberately excluded the details of these Jat rulers. We shall come to this topic in a separate chapter, presently our purpose is to show that none of the Gupta rulers is named in any of the Purāṇas. The various Purāṇas merely mention that the "kings born of the Gupta race will enjoy all the territories".[74] It becomes necessary to find out the reason behind this sorry state of affairs. And the reason can obviously be the foreign origin of these rulers. That is why Alberuni, was told by the self appointed custodians of the Indian culture, that the Guptas were powerful but bad people and the Indians celebrated the end of the Gupta rule by starting a new era !

Now to go back to the literary view and other evidence of the Jat rulers before the Gupta period. The evidence quoted already shows an entirely different picture. In the words of S.R. Goyal, in the light of the evidence given above, certain isolated facts acquire new significance.[75] Firstly, it may be noted that an extremely fragmentary Sanskrit inscription, recently discovered from Mirzapur, now in the Sanskrit University, Vārāṇasi refers to a certain king Rudradāmasri. Palaeographically it can be assigned to 'third-fourth century'.[76] The name of this king is clearly Scythian; so he could have been a Muruṇḍa ruler of the post-

74. Pargitar, *DKA*, p. 73.
75. S.R. Goyal, op. cit., p. 59.
76. *AI*, 1959-60, p. 65.

Kuṣāṇa period. Secondly, one of the seals discovered at Vaiśāli by Spooner reveals the existence of a Śaka queen Mahādevi Prabhudāmā. She has been described as the daughter of the Mahākśatrapa Swami Rudrasimha and the sister of the Mahākśtrapa Swami Rudrasena.[77] Unfortunately the name of her husband has not been mentioned but in the light of the facts mentioned above, she appears to have been the queen of a Murunḍa ruler of Magadha.[78] Dasharath Sharma has conjectured that Prabhudāmā was one of the queens of Samudragupta and was given to him by Rudrasimha II (c. 305-16 A.D.) persuant to the kanyopa-yanadāna policy of the Emperor. But the son of Rudrasimha II was Yasodāman II (known dates 316-32 A.D.), and not anyone having the name Rudrasena.[79] The Rudrasena III whom Sharma identifies as the brother of Prabhudāmā was the son of Rudradāman II, and not of Rudrasimha.[80] To us the suggestion of Altekar[81] and S. Chattopadhyaya[82] seems to be correct. They believe that Prabhudāmā was the daughter of Rudrasimha I (c. 181-88 and 191-97 A.D.) and the sister of Rudrasena I (c. 200-222 A.D.).

Thus the inscriptional as well as the literary and Purānic evidence shows various Jat clans ruling in North India. The Varikas, the Mauryas, the Mundas, the Kuṣāṇas, the Ṭanks, etc. are some of them. Various other clans having republican governments, mentioned in the Allahabad Pillar inscription of Samudragupta, are still existing Jat clans. This clear picture of different Jat families ruling in different parts of North India is striking and cannot be ignored by any writer of Indian history. Is it not permissible to conclude that, like most of their subordinate feudatories, the paramount rulers too, were of the same Jat stock ?

The Brahmana Caste theory of S.R. Goyal

According to the half-hearted attempt of S.R. Goyal, the caste of the Gupta emperors was Brāhmaṇa.[83] For this assertion, he

77. *ASIAR*, 1913-14, p. 136.
78. D. Sharma, *PIHC*, 1956, pp. 146-48.
79. *NHIP*, p. 57.
80. *ibid.*, p. 61.
81. op. cit., p. 51.
82. *EHNI*, p. 126.
83. op. cit., p. 74.

has noted that their Dhāraṇa *gotra* is mentioned in the *Skanda Purāṇa*. He has also given the opinion of Dasharath Sharma that "the word Gupta used in the name of these emperors is not indicative of their caste. It was the name of the first ruler of the dynasty and was adopted as a surname of the members of this family when it acquired eminence during the reign of Chandragupta I."[84] S.R. Goyal has gone against the views of G.S. Ojha, S. Chattopadhyaya, G.P. Mehta, V. Upadhyaya, etc.[85] He has also ignored the fact that the Guttala kings of Dharwar claimed to be Kśatriyas and descendants of Chandragupta Vikramāditya.

For this purpose he has mainly relied upon the marriage alliances and has drawn support from the ideal *Anulomā* (as against *Pratilomā*) form of marriages. Under *Anulomā* form of marriage, the Brāhmaṇas are permitted to marry the females of the lower caste, but not vice versa. He has therefore, suggested that the marriage of a Nāga girl, Kuber-Nāgā with Chandragupta II, the marriage of Prabhāvatiguptā with "Brahmana" Vākāṭaka king, Rudra Sen II, the marriage of Kadamba girl in the Gupta family, are all *Anulomā* forms of marriages and therefore Guptas must be Brahmans. He has also mentioned that, "no authentic instance of a Pratilomā marriage" is on record.[86] While saying so, S.R. Goyal of course ignores all other evidences, viz., the complete disregard of the law of primogeniture, the foreign dress and manners, the foreign religious symbols, the un-Indian habit of the kings becoming their own flag bearers, the un-Hindu habit of the kings offering oblations while standing and wearing boots and trousers, etc. He has also not mentioned the authority of *AMMK* and other works and he has taken for granted that the Bhāraśivas, the Vākāṭakas, the Kadambas[87], etc., were Brahmans. Some eminent historians say that the Vākāṭakas were Yavanas, i.e., foreigners. This view is based on the Purāṇas.[88] "When they (Pauras) are destroyed, the Kailakila Yavanas will be kings; the chief of whom will be Vindhya Śakti" says *Vishnu Purāṇa*.[89]

84. *JRAS*, XXXIX, p. 265.
85. *ibid.*, p. 76. Note VI.
86. See Note V at the end of this section.
87. See Note VII at the end of this section.
88. Bhan Daji, *JBBRAS*, Vol. VII, p. 69.
89. Wilsons Edition, p. 380.

The *Vāyu* and *Matsya Purāṇa* say that these people were Yavanas in institutions, manners and policy. When the Vindhya race is extinct, there will be three Bahlika kings, Supratika, Nabhira and Śākyamānabhava. Wilson has drawn our attention to this last name and apparently it means a Scythian of Māna origin. Wilson was further forced to express his surprise as to what the Bāhlikas or Prince of Balkh, had to do in this part of India ?[90]

Had Mr Wilson gone further deep into this matter, he would have found that not only the three princes, but most of these rulers right from Nandas and Mauryas to Harsha, and even later up to the advent of the European power, the rulers of India were mainly from Balkh and adjoining areas. About the Manḍas, whom Wilford considers to be a tribe of the Hunas, and whom the *Matsya Purāṇa* calls of Mleccha origin (Mleccha-Saṁbhava), are called Arya-Mleccha, by *Vāyu Purāṇa*. Wilson again queried whether this term meant, "Barbarians of Ariana". He is so right in his query, these people were really from that area. The Mānavya *gotra* and descent from Hariti allotted to the converted Kadambas, were also allotted to some Rajputs of Agnikula descent. This is clearly the result of their formal conversion to Brahmanism but that does not make them Brahmans and all the different clans of the so-called Nāgas are now found in the Jats. As for the authentic instances, we know from a *Rājatarangiṇi* of Kalhaṇa that Toramāṇa, a Hūṇa ruler, had married an Ikśavāku lady and Pravarsena was the product of this union. Later in the period we have the instances of Chach, a Brahman marrying a "Sudra" lady of Sindh, and that too, a widow. The *Chachnama* also gives the instance of the marriage of a Brahman girl of that Chach family with Sarabanda Lohāna, a Jat; and the proposed marriage of another lady of the same Brahman family with Bhatti king, Ramal. We must also remember that Aśoka Maurya, admittedly a Kśatriya, and called a "Sudra" by certain Brahmanical writers, had married Subhadrāngi, a daughter of a Brahman of Champā, as per *Divyavadana*; and also married the lady Devi, a daughter of a merchant of Ujjayini (Vaiśya caste). Such instances can be multiplied both from pre- as well as post-Gupta period. The proverbial last straw on the camel's back of this Brahman caste theory is the marriage of Chandragupta Vikramāditya with the widow of his elder brother,

90. *ibid.*, note 68,

Rāmagupta which no Brahman or Vaishya could even think of in that period of orthodox revivalism. On the other hand, this was a routine among the Jats, followed by them to this day!

S.R. Goyal mentions the invasion of Kalinga by Yavana Rakta Bāhu and says that princess Hemamālā had to fly from her country to Ceylon, carrying with her the tooth relic of Lord Buddha, as per *Mahāvamśa*.[91] He identifies this Yavana with Samudragupta and the attack is dated by him as 359-60 A.D. But he is very much conscious of the pitfalls involved in this identification. In a footnote on page 160, he tries to explain the word Yavana, on all possible grounds. Firstly, because the Buddhists were unhappy with Samudragupta, they called him a Yavana ! The second possibility mentioned by him is that the imperial army was sent to Kalinga under a Yavana commander ! And lastly, finding the above two arguments as puerile, he hastens to add that the name of the invader has not been correctly handed down to us !

He has thus not faced the implications of his own identification, viz., that the so-called Guptas, were called Yavana, perhaps because they came from the West, the land of the Yavanas. We know that Orissa and the adjoining areas were under the Jats for a pretty long time. The coins of the Ṭānka clan of the Jats, identified by historians as the Puri Kuśāṇas, have been found during excavations. It was in 592 A.D. that the Kesari King, Yayati, superseded the Ṭānk Jat ruler in Orissa.[92] The 'Guptas' are called Kāraskaras by some people, and this was thought to be a tribal name. In fact, it was the name of a country. Mahābhāśya knows a plant (used in medicine) named Kāraskar, obviously after the country.[93] *Vāyu Purāṇa* says that Kāraskara, Kalinga and countries north of Indus river, are inhabited by people devoid of Āshrama Dharma (Hindu division of caste, etc.).[94] This is further proof of the fact that 'Guptas' were not originally Indian as the Kāraskaras did not follow the caste system. *Mahābhārata* mentions Kāraskara, Māhishaka, Karambha, Kaṭakalika, Karkara and Viraka. It is again clear, that like the Khaṭkal, Kākarān, Virk, etc., the Kāraskars were Jats. It is possible that the Māhishaka

91. S.R. Goyal, *History of the Imperial Guptas*, pp. 159-60,
92. *JBORS*, 1930, Vol. XVI, p. 460.
93. P.D. Agnihotri, op. cit. p. 277.
94. *Vāyu Purāṇa*, 78/23.
95. *MBT, Karṇa Parva*, 37/54,

may be a Sanskritised form of Bains, which, in Indian languages sounds like Bhains (buffallo).[96]

Gandharvasena father of Vikrama of Ujjain is mentioned in legends of Malwa.[97]

Vikramarka Prabandha, included in *Purātana Prabandha Sangraha* says,

अकार्षीद नृणामुर्वीं विक्रमादित्य भूपतिः ।
स्वर्णे प्राप्ते तु हैरकंस्तुरष्क कुलितां व्याधात् ।।
हूणवंशे समुत्पन्नो विक्रमादित्य भूपतिः ।
गन्धर्व सैन तनयः पृथ्वीम् नृणाम् व्याधात् ।।

See also Vridhavadi Suri *Charita* (177-179) under Prabhāvaka Charita and Jiva Suri Charita (71-75) included in the same collection. What is the meaning of calling Vikramāditya as a Huṇa and son of Gandharva Sena ? It is to be noted that Samudragupta was very fond of, and an expert in, playing various musical instruments, as is clear from his coins. There is no wonder, therefore that he has been called Gandharva Sena, because this art is especially associated with the Gandharvas. And it is impossible to believe that an Indian writer shall call a national hero of their history's golden period as a Huṇa, unless it is the truth !

Elliot and Dowson, have given an extract from *Mujmalut-Tawarikh*. As per these extracts the king of India, who was contemporary of Alexandar the Great is named as Kafand.[98] Buddha Prakash has identified this Kafand with Chandragupta Maurya, perhaps because of the mention of Alexander as his contemporary. But his son is named Ayand, and his son is named as Rāsal. This Rāsal had two sons named Rāwwal and Barkamaris. Now Rawwal and Barkamaris have been identified with Rāma gupta and Chandragupta Vikramāditya. This is on account of the story of Dhruva Devi who was married to Vikramāditya after he killed his elder brother Rāmagupta. This story also comes in the said *Tawarikh*.

Thus the mention of Alexander makes this king Kafand identical with Chandragupta Maurya but the mention of Rawwal and Barkamaris shows that he was identical with Chandragupta I of the Dhāraṇ dynasty. Obviously, there is mixing of facts by the

96. *ASI*, 1971-73, Vol. VI, p. 47.
97. *ASI*, 1871-73, Vol. VI, p. 139.
98. Elliot & Dowson, op. cit., Vol. I, p. 108.

author of the *Tawarikh*. Our purpose, however, is to show that in either case, this king Kafand was a foreigner and came to rule over India, starting from Punjab, Sindh, etc. To quote from the *Tawarikh*, "this Kafand was not a Hindu, but through his kindly diposition and equity all became obedient to him. He made fine speeches and praised the Hindus and their country. He raised their hopes by his virtues, and realised them by his deeds".[99]

Although we feel that this Kafand has to be identified with Chandragupta Maurya and we have dealt with this piece of evidence while dealing with the Mauryas, it is significant that he is expressly mentioned as a non-Hindu and non-Indian. This piece of evidence also supports our view that like Chandragupta Maurya, the so-called Guptas were also outsiders who had entered India as conquerors and finally established empires.

The following quotes taken from an article by R.S. Sharma in *Central Asia*, also prove the foreign nature of the Kuṣāṇa and the Gupta rulers. "The Kuṣāṇas were skilled horsemen, using reins, saddles and possibly some kind of stirrups. Horse-riding had been introduced into China earlier, and to facilitate it, a Han Law of 122 B.C. required horsemen to wear trousers. The Kuṣāṇa coins and sculptures clearly show that boots, tunics and trousers formed the essential equipment of the Kuṣāṇa horsemen who were good archers. Their love of horses is indicated by the coins of Miaus, Soter Megas, Kaniṣka I, Huviṣka and Vāsudeva. Since the Kuṣāṇa ruled almost over the whole of northern India for about two centuries, they popularised the use of horsemen. From their period onwards cavalry assumed a dominant role in India. ... Coins show that the Gupta horse-riders wore tunics fastened by belts, helmets, trousers and buttoned-up boots; and all these came from Central Asia. Possibly the Gupta soldiers learnt the use of long swords fitted with scabbards from the Kuṣāṇas. The Guptas also used armoured, caprisoned horses fitted with some kind of stirrups, which were borrowed from their Central Asian predecessors. Their seals and inscriptions speak of Aśvapati, Mhāśvapati and Bhaṭāśvapati, which stand for captains of horsemen and testify to the growing importance of cavalry."[100]

99. *ibid.*
100. *Central Asia*, 1971, p. 175.

Here R. S. Sharma. too, is following the beaten path and fails to see that the evidence mentioned by him proves that the so-called Guptas were Central Asian Jats. It was not a case of imitation on the part of the so-called Guptas but all their actions, their dresses, their coins, their art and architecture and their religious habits, were brought by these emperors from Central Asia. The names of Aśvapati and Mahāśvapati as found in the inscriptions of this period are also foreign names. That is why Sharma says, "the reclining figurines, drummers, women with double-knobbed head-dress, men with peaked caps, mother goddess with heavy breasts, and the devotees placed in the shrine of the mother goddess, are objects completely foreign to Indian tradition... A study of the dress and decoration of these figurines as well as the representations on the coins demonstrates a change in the cultural traditions in so far as we find the trousers, chitons, himations, etc. in place of the dhoti, and the uttarīya."[101]

J.N. Banerjea says, "The extant sun images of north India dating from comparatively early period are characterised by some non-Indian features. The most important element in these alien traits is their *udicyaveśa* (the dress of a northerner). It consists of a long heavy cloak covering practically the whole of the body, and some sort of 'boots' or 'leggings'. This type of garment, though not in vogue among the Indians of ancient times, was much in use among her early foreign rulers of the Śaka, Pahlava and Kuṣāṇa stocks. The headless inscribed statue of Mahārājadhirāja Devaputra Kaniṣka in the Mathura Museum typifies this mode of dress, some not far distant copies of which can be recognised in such extant sun-icons of the Gupta period as the Bhumara Surya in the Indian Museum, Calcutta."[102]

Conclusion

Thus investigated from any angle, we find that the so-called 'Guptas' were Jats of the Dhāraṇ clan, from Mathura. Historians have no evidence against this view. The only adverse opinion is in fact not adverse at all as it is an opinion about the date of *Kaumudimahotsava*, a book and it is rightly refuted that the villain of that drama, Chanḍ Sen, can be identified with Chandra-

101. *ibid.*, p. 115.
102. *IHQ*, Vol. XXVIII, p. 1.

gupta I.[103] In fact this literary piece has no connection whatsoever with history and Jayaswal's attempt to paint Chandragupta I in the darkest colour only to re-paint his successor in bright and lovely colours, is entirely baseless.[104] The only other adverse view against this fact, based on the so-called *Bhāviṣyottara Purāṇa*[105] has been proved to be based on a forgery as the so called *Purāṇa* is proved to have been false and forged in many aspects.[106]

Therefore, every piece of evidence, documentary, inscriptional, historical, literary and numismatic, besides dress, habits and customs, all point to one and only one conclusion, viz., that the so-called 'Guptas' were Jats, originally from Central Asia; and it is by their sheer political acumen and force of arms that they became kings of Magadh, ruling there for about three centuries. It is therefore, the duty of the historians, at least of those who believe in truth and justice to correct the false writings and notions, and render unto Caesar, what is obviously his.

Note I

"The suggestions that the Bhāra Śivas were responsible for the overthrow of Kuṣāṇa supremacy in India and that the Dasaśvamedha Ghat Banaras owes its name to the celebration of the ten horse sacrifices by the Bhāraśivas on that spot, may be regarded as fantastic."[107]

Note-II.

Nāga ruler of Vidiśā, Sadachandra, is described as a second Nahapāṇa and may have been associated with the Śakas.[108]

103. *IHQ*, Vol. XIV, p. 582.
104. See N.N. Laws, *IHQ*, Vol. II, pt. 2 and 3; and *IHQ*, 1935, Vol. XX, pp. 145-46.
105. *JBRS*, Vol. XXX, p. 1.
106. R.C. Majumdar (*IHQ*, XX, p. 345); D.C. Sircar (*JNSI*, VI, p. 24 ff); H.N. Dasgupta (*IHQ*, XX, p. 351). have proved that the *Bhaviṣayottara Purāṇa* is "a palpable modern forgery". Even P.L. Gupta, who earlier accepted its authenticity (*JNSI*, *II* pp. 33-36) later declined to accept its testimony (*IHQ* XXII p. 60).
107. Majumdar & Pusalkar, *AIU*, p. 169.
108. *ibid.*, p. 169.

Note III

The real cause of the decline of Kuṣāṇa power is 'the division of power between the joint rulers as well as the personal incapacity of the successors of Kaniṣka to exercise control over the outlying provinces'.[109]

Note IV

This goddess, Nana/Nina/Naina/Nannai, is at least 4,000 years old, and originally was a Babylonian goddess. Her status was installed in a temple at Uruk (the Uruga deśa of the Purāṇas ?). In 2287 B.C. she was carried off to Susa, after the defeat of Babylonia, 1,635 years later, i.e. 652 B.C. Asur Banipal sacked Susa and took away the statue of the goddess back to Uruk, and installed her in her own temple.

She came to India with the Jats and is now enshrined in a temple in Himachal Pradesh. Here too, her name remains as Naina Devi (Goddess).[110]

Note V

According to J. Allan (Gupta Coins Intra- p. XXIX) we have considerable evidence to show that in the early centuries of the Christian era, the Murunda kingdom was a powerful one covering the greater part of the Ganga valley and that the dynasty was a foreign one.[111]

Note VI

According to Junāgarh inscription, Rudradāman attended several Svayamvaras (a lady choosing her own husband) and won the hearts of a number of princesses".[112] Did he 'win' the daughters of foreigners only ? As per Hiuen-Tsang, Mihirakula married a daughter of Bālāditya, king of Magadha.

109. *ibid*, p. 168, note.
110. *ibid.*
111. B.N. Puri, *India Under the Kusanas*, p. 51.
112. *AIU*, p. 185.

Note VII

We find that Karkil is again a Jat clan and Kardamaka or Kardam is based on the name of a river Kardama in Bactria.[103]

An inscription of 1118 A.D. (Ep. Carnatica Shikarpur 117) says, "From a drop of sweat from the broad forehead of Hara, in the ground under a Kadamtsa tree, sprang Kadamba with four long arms and an eye in the forehead, like another Purari (Shiv). From him was born king Mayura Varman, also named Mayura Sarman, i.e. both a Brahman and Kśatriya".[104]

Note VIII

Historians take Sriguta, Sanskritised into Srigupta, as the originator of the Gupta kings. But even in Chinese Turkestan we find Sriguta as a personal name.[105]

113. *PHAI*, p. 363, note 3.
114. D.D. Kosambi, *Indica*, 1953, Silver Jubilee issue, p. 202.
115. T. Barrow, op. cit., p. 23, S.N., 130.

6

Harsha Vardhana

Lineage and Identity

Harsha Vardhana, the last emperor of North India, came to the throne of Thanesar and Kannauj in 606 A.D., when he is known to have founded a new era after his own name.[1] There is no dearth of historical records about his reign. Hiuen Tsang, and Bāṇa Bhaṭṭa, his court poet, have left extensive records of his time but nowhere has a concrete genealogy been given. *Harsha Charita* (hereinafter abbreviated to *HC*) mentions that "there was a monarch named Puśpabhuti in the country of Sthanviśvara. He was the founder of a mighty line of kings."[2] "From this Puśpabhuti they issued a line of kings... in which line were born kings... thronging the regions with their armies... strong to support the world. The line so proceeding, there was born, in course of time, a king of kings named Prabhakara Vardhana."[3] Thus, Bāṇa simply gives the name of Prabhakara Vardhana, Harsha's father and the name of a mythical ancestor, Puśpabhuti. In his various inscriptions and records, Harsha himself does not refer to any Puśpabhuti. The Sonepat Copper Seal inscriptions of Harsha Vardhana[4] mentions the following pedigree of Harsha Vardhana :—

Rājyavardhana	=	Mahādevi
Ādityavardhana	=	Mahāsenagupta
Prabhākarvardhana	=	Yashomati
Rājya, Harsha & Rājayashree		

1. *IHQ*, XXIX, 191 ff, 72 ff, and XXVII, 321 ff.
2. D. Devahuti, *Harsha: a political study*, p. 57.
3. *ibid.*, p. 59.
4. No. 52, *CII*, Vol. III, p. 231 ff.

The Madhuban inscription[5] and Banskhera inscriptions[6] mention yet another ancestor Naravardhana, who married Vajrini Devi, from whom Rājyavardhana I was born. The name of the queen of Rājyavardhana-I, as per these inscriptions, is mentioned as Apsaro Devi as against Mahādevi of the Sonepat Copper Seal inscriptions. Thus we have inscriptions recording the names of four ancestors of Harsha and the name of Puśpabhuti does not appear in these records. Possibly, Puśpabhuti is an invention of Bāṇa himself. This is further indicated by the fact that Puśpabhuti is shown as performing a Śaiva sacrifice.[7] During this sacrifice, there is mention of a clash with a Nāga king, "who is made to appear a supernatural being."[8] It is more than likely, that like the Nāga kings, Puśpabhuti himself was a "supernatural being". We know it for a fact from the Sonepat Seal inscriptions of Harsha himself, that all the three immediate ancestors of Harsha were sun-worshippers and were not followers of Śiva. The inference is obvious, viz., that the still earlier ancestors too were sun-worshippers and followers of Maga priests of Manḍa Empire at Ecbatana. We shall come to these points subsequently in this chapter. Here it must be observed that this clash of a Nāga king with Puśpabhuti may represent the defeat of Nāga rulers of Mathura and the adjoining areas, at the hands of ancestors of Harsha. We know of a long tradition of the Nāga worshippers, Ṭānk rulers, of these areas, right from the pre-Gupta period.[9] In our view this story is a reflection of the penetration of Mathura area, by the Vardhanas, in a northward direction, from Jhansi-Malwa area in Central India.

In this connection we have a very important piece of inscription in the form of Bijaygadh Stone Pillar inscription of Vishnuvardhana of Varika clan.[10] This inscription found near Bayana in the former Bharatpur state, was first discovered by A.C.L. Carlleyle and published in *ASI*.[11] As per Fleet, it was removed to the find spot by a .Yogi in 951/52 A.D., as per record on this inscription.

5. *EI*, Vol. I, p . 67.
6. *EI*, Vol. IV, p. 208.
7. *Harsha Charita*, p. 109 ff.
8. Devahuti, op. cit., p. 58.
9. B.C. Law, *Historical Geography of India*, p. 109.
10. No. 59, CII, Vol. III, p. 252 ff.
11. Vol VI, p. 59 ff.

Thus the Pillar was placed at the find spot afterwards but it is reasonable to assume that it must have been removed from a nearby place. Possibly it was-reerected in 951 A.D. after it had fallen. This is supported by the fact that the Pillar had a capital on its top which must have broken away at the time of its fall. The iron pegs are still embedded in the Pillar top. It should be noted that the Stone Pillars with capitals (lions etc.) are a typical feature of Ecbatana-Achaemenian-Hellenistic architecture. This was introduced in India by the Mauryas (of Pāṭaliputra), and was there in the Kuṣāṇa period too.[12] This pillar with capital, at Bijaygadh, was therefore in line with the Maurya and Kuṣāṇa art.

The inscription is dated in the year 428 which Fleet supposed to refer to the Vikram era, of course, without any evidence. It is admitted that the characters are of the Gupta period and "include the Indo-Scythic form of M". This also indicates that this inscription was of the Indo-Scythian people and we have proved this fact in the name of a king who is expressly mentioned as belonging to the Varika tribe (the present Varik or Virk Jats). The normal assumption should be that these Indo-Scythic people used the Śaka era as is supported by numerous instances. This possibility came to the mind of Fleet who mentioned, "if we refer the date to the Śaka era, the result 506/7 A.D. might perhaps be used to identify this Vishnuvardhan with the king of the same name, mentioned in the Mandsor inscription of SY, 598, i.e. 532-33 A.D." The only ground of hesitation against this identification, was that the Mandsor Vishnuvardhana was a Rājādhirāja whereas this Varika king did not seem to be that powerful.[13] But we must remember that this inscription is dated 506 A.D. whereas the Mandsor inscription is dated in 532 A.D. and there is a difference of a quarter century. The Mandsor inscriptions make it clear that Vishnuvardhana was a recently-become-powerful emperor and he became so by his own prowess. It is quite probable that during this interval, the Vishnuvardhana of Varika clan, conquered the nearby areas and became the paramount ruler.

Regarding the identification of Vishnuvardhana Varika and that of Mandsor, we must note that both had identical personal names and fathers of identical names. The idea of some historians

12. *Kushana Studies in USSR*, p. 173.
13. *ibid.*, p. 253, Note I.

that Yashodharmana or Yashovardhana was the same as Vishnuvardhana is not based on solid facts. Obviously, the former was the predecessor of Vishnuvardhana of Mandsor inscriptions. Yashovardhana and Vishnuvardhana are not one but two persons. The possibility of two kings of the same name, in the same period, in the same area, having similar names of their immediate ancestors, is very very remote indeed, even under the law of permutation and combination.

It is important to note that we do not hear of the Mandsor Vishnuvardhana after 532-33 A.D. nor do we hear of any of his successors. The various connections and conjectures in this respect are without any support or evidence. During those days of troubled political situation, it is quite possible that he was subsequently defeated and subdued by the remnant power of the Guptas or their former subordinates. Hence the need for moving northwards. It is not without significance to note that many Jats in the Punjab area claim to be originally from Central India and other parts south of the Punjab. This backward movement must have been initiated after the fall of Dhāraṇ Gupta empire. We find the Ṭānks in Orissa and Bengal being overthrown in 592 A.D. by Kesari kings and the fact that the Jats are not found in the southern and eastern parts of India, has to be explained on the basis that many of them, who refused to be formally converted, came over to their strongholds towards the west of Jamuna area. Those who remained were formally converted and became the Rajputs and Kśatriyas of the later period.

Let us see now if the date of 506 A.D. for Vishnuvardhana, the Varika, connects itself with the other known dynasties. By taking about 25 years for a generation, we get the following periods for the four ancestors of Vishnuvardhana Varika :

Vyaghrarata about	420 A.D.
Yasorata	455 A.D.
Yasovardhana	480 A.D.
Vishnuvardhana	506 A.D.

Here we must note that apart from other evidence, the first two names ending with 'Rata', are not Indian but definitely of Central Asian origin, only partly Indianised. We must also note that the pillar inscriptions under discussion was erected for the

purposes of recording the sacrifice of Puṇḍrika type. This sacrifice was performed for the birth of a son. Evidently Vishnuvardhana had no son up to 506 A.D. His wish was fulfilled and a son, Naravardhana, was born in 507 A.D. Hence the expansion of this race from Himalayas to the Mahendragiri and from Lohitya to the Arabian sea. In the Bijaygadh Pillar inscription, the Varik king prays, "let there be success! let there be increase ! let there be tranquillity ! let there be the condition of (his) having a son, who shall live ! let there be attainment of desires that are wished for !"[14] It seems, all his desires were fulfilled.

Now let us quote from Devahuti. "Working from the date of Harsha's accession in A.D. 606, and assigning an average rule of 25 years to each king, we may ascribe Naravardhana's reign to some period between A.D. 505 to 530, perhaps towards the latter half of this reign...his son Rājyavardhana I, may have ruled from A.D. 530 to 555, while the latter's son, Ādityavardhana...may have wielded power from A.D. 555 to 580. Here the co-incidence of the dates as well as the names of these rulers is most striking indeed and can not be merely accidental. Both the dynasties have 'Vardhana' ending names and the last known king of the Varika dynasty dated in 506 A.D., becomes the immediate ancestor of the first king of Harsha dynasty, namely Naravardhana, dated in the period A.D. 505 to 530. This chronology also tallies with the known dates of Harsha's birth in 590 A.D. Thus we see that all the pieces of known evidence fall in a clear chronological pattern. We have to conclude that the ancestors of Harsha, were the Varika rulers of north western Malwa-Jhansi area. Here we must also remember that a king Vyaghra Rāja is mentioned in the Allahabad and other inscriptions.[15] Their chronology too is still a matter of dispute. The Vyaghrarata of our discussion lived before the 420 A.D.

(i) All these discussions go to indicate that the Vardhana dynasty of Thanesar, sprang from the Vardhana kings of the Varika clan, formerly from Mandsor.

(ii) In this respect we get further support from the Sonepat Copper Seal incriptions, which mention that the three ancestors of Harsha, were devout worshippers of the sun.

14. Fleet, *ibid.*

15. S.R. Goyal, op. cit., p. 164, note 4.

This family tradition of sun-worship in the Harsha family in itself is not conclusive, because many native Indian people were also worshippers of the sun. But as we have shown elsewhere in this study, the difference lies in the method and manner of worship as well as the forms and images of the sun-god. Regarding this manner of sun-worship in the Harsha's family, we get very important piece of information from Bāṇa. Like his predecessor Vishnuvardhana Varika, Prabhākarvardhana too, "solemnly at dawn, at midday, and at eve—muttered a prayer to the sun-god for offsprining".[16] The significant fact, however, is that Prabhākarvardhana, bathed himself at sunrise, "arrayed himself in white silk, wrapped his head in white cloth, and kneeling eastwards upon the ground", he prayed to the sun-god of the ancient Massagetae.[17] Devahuti, like many other authors, must have been struck by this method of sun-worship and is forced to remark, that "the latter part of the discussion seems to betray foreign, probably Persian influence."[18] She is right that the influence was foreign and possibly Persian but the natural conclusion is that Prabhākarvardhana himself was a foreigner from Central Asia, whose ancestors must have come during or prior to the Kuṣāṇa period. They had still continued the sun-worship of their ancestors from Central Asia and that is why their manners of sun-worship was not at all Indian. The white piece of cloth wrapped on the head, with another white piece wrapped round the body and the kneeling posture while praying on bare earth is typically northern Iranian, which was also the mode of Muslim prayer in later period. This single fact conclusively show that the family of Harsha was originally from Central Asia and belonged to the Jat race. It was not native to India.

(iii) Yet another significant fact pointing in the same direction is given by Bāṇa himself. Describing the birth of Harsha, he mentions that Prabhākarvardhana consulted the astro-

16. *HC* Text, p. 125; Devahuti, op. cit., p. 64.
17. *ibid.*
18. *ibid.*

loger about the future of the newborn Harsha. The astrologer who was called in, was not an Indian Brahman but he was a Magian priest from Central Asian origin. We have to answer the question as to why a sun-worshipper Prabhākarvardhana called in the Maga astrologer for forecasting the future of Harsha. The answer is obvious. This was so because it was the tradition in his race from times immemorial and Prabhākarvardhana, was simply following his ancient custom. They had yet to have faith in the Indian Brahmans. Was it this fact which was responsible for the assassination attempt on Harsha's life instigated by the Brahmans ? We know, that Harsha himself, later on, became a follower of Buddha. Naturally he must have considered and rejected the Brahmanical orthodoxy with its myriads of low, lower, high, higher strata of humanity.

(iv) Yet another significant evidence is support of our theory in general, comes from the famous but controversial, Aulikara' crest or symbol. This symbol of the crescent moon is found in the Mandsor Yashodharaman family as well as on the coins of Harsha and the Maukharis. The history of crescent also goes back to Central Asia. The Kuṣāṇa coins as well as Gupta coins have it. This crescent symbol is also available on the forchead of god Śiva, another favourite with these Central Asian people. And of course, the crescent moon, is the religious symbol of the Muslims from Arabia. This symbol, if not helping in the proposed identification, goes to discard the reverse possibility.[19]

(v) Apart from the accession of the younger brother, Harsha, and the circumstances relating to this matter, prior to the death of Rājyavardhana[20], the elder brother, we have the evidence of Hiuen Tsang who mentions that Harsha was from Vaiśya class. As in the case of Guptas, this Vaiśya represents the Vaiśya profession, i.e., agriculture, which was the traditional profession of the Jats, when not

19. For details see Devahuti, op. cit., p. 241.
20. *ibid.*, p. 70 ff.

fighting. The Chinese text simply states that Harsha was of Fei-she (Vaiśya) extraction. This was taken by Cunningham as a reference to the 'Bais' or 'Bains' Rajputs. There is no such connection between the two, although Bais/Bains are an important clan of the Jats and many of them later became the Rajputs. As is made clear in the chapter on Guptas, Vaiśya here only denotes the profession of agriculturists to which these people were mainly devoted. As mentioned by Devahuti, they were Kśatriyas by vocation although she does not go beyond this point and she rejects Cunningham's theory.[21]

(vi) Certain coins, showing the figure of a horseman on the obverse, with the legend 'Haraha Deva' and on the reverse, the figure of a goddess seated on a throne with a cornucopia in her left hand have been found.[22] A.F.R. Hoernle, considers the horseman with the lance as "the mark of early Rajputs" which Harsha was.[23] He is right to this extent because most of the Rajputs are but Jats and Gujjars and at that time they were not called Rajputs which is a word of later coinage. But the significant fact is the goddess seated on a throne with a cornucopia in her hand. The goddess, of course, is Central Asian Ardoxo, particularly Iranian goddess and the ancient horn of plenty, the cornucopia, is decidedly un-Indian. In India the corresponding symbols are the Kalpa tree and the Kāmadhenu cow, which fulfil all the wishes. The ancient Iranian, or Scythian counterpart of the wish-giving Indian tree is the cornucopia, the horn of plenty, which rightly finds a place on Harsha's coins.

(vii) Lastly, we note down the marriage of this family. Mahāsenagupta was married to Ādityavardhana and we have shown that the so-called Guptas were Jats of the Dhāraṇ clan. Kalhaṇa informs us that Harsha's chief queen, Vasantalekhā, belonged to the Śāhi dynasty of Kabul, and Śāhis are a Jat clan, Yashomati the chief queen of

21. *ibid.*, pp. 72, 109, 238.
22. A. Cunningham, *Coins of Medieval India*, Plate No. 5, No. 21, pp. 36-47 and 46.
23. *JRAS*, 1903, p. 547.

Prabhākarvardhana, is not identified from her parent side but Yashomati's brother's son Bhaṇḍi, is mentioned by some writers as a foreigner. Hiuen Tsang records his name as Poni. "Some historians take Poni to be identical with Bhaṇḍi, while others take him to be a different person. Taken by itself, Poni suggests the Poniya clan of the Jats.

Therefore, we have to conclude that Harsha Vardhana was a Varika Jat, the last to remain king of North India. His pedigree can be consolidated as under :-

Vyāghra rāṭa	420 A.D.
Yaśorāṭa	453 A.D.
Yaśovardhana	480 A.D.
Vishnu Vardhana	506 A.D.
Naravardhana=Vajrini Devi	(507-530 A.D.)
Rājyavardhana—I=Mahādevi/Apsaro Devi	(530-555 A.D.)
Ādityavardhana=Mahāsenagupta	(555-580 A.D.)
Prabhākaravardhana=Yaśomati	(580-605 A.D.)

Rājya, Harsha Rajyashree, (born 586, 590 & 592 respectively)

(viii) We know that an important minister of Harsha is named Bhaṇḍi who is also said to be a cousin of Harshavardhana. "The name Bhaṇḍi itself is Hunic rather than a Sanskrit name.[25]" Hoernle also stated that Bhaṇḍi, meaning buffoon, was a strange name for a prince.[26] The mistake of Hoernle is that he took Bhaṇḍi to be a Sanskrit or an Indian name. It is in fact a Central Asian name. It is similar to Sanghila, the Aśvapati of Gupta period inscriptions.[27] This Sanghila had his name Indianised as Śankara and Aśvapati (owner of horses) was a title. This Sanghila was born in the region of North, "the best of countries, which resembles the land of Uttarakurus". We know from *Mahābhārata* that Uttarakuru was in the North of Meruparvata (Pamir mountains).[28]

24. *BRWW*, Vol. I, p. 210.
25. R.K. Mukerji, *HC*, p. 61.
26. *JRAS*, 1903, p. 560.
27. *CII*, Vol. III, p. 258.
28. Bhisma Parva, 7/2.

This prince Bhaṇḍi is also from the same region and there is no wonder that he is cousin of Harśa, because Harśa's ancestors too, had come from that area originally.[29]

(ix) Thus it is abundantly clear that Harśa belonged to the immigrants from Central Asia. The only point for consideration is, whether he belonged to the Bains clan or the Varika clan. Harsha is associated with Śrimālpur, a village on Jullundur-Hoshiarpur border. This village is supposed to be the birth place of Vardhanas of Thānesar. This village, even today, belongs to the Bains Jats. Therefore, if this identification with Śrimālpur is correct, then the family of Harśa belonged to the Bains clan, the fei-she of Huen-Tsang. On the other hand if Harśa is to be identified as a descendant of the Vardhana family of Mandsor, then the clan of Harśa will have to be Varika. As already shown, the name Varika in its plural form is also called Varkan. *Mahābhāshya* mentions the Varika or Vārkaṇya. The Mandsor king Vishnuvardhana, son of Yaśodharman or Yaśovarmana also belong to the same clan. The Mandsor Inscription of 532-33 A.D. contains a phrase to this effect. The phrase in question is Vīryā Varkanna Rājnah (वीर्या वरकन्न राज्ञः). It means the king of the Varkanna or Varikas. The Bijaygadh Pillar inscription of Vishnuvardhana also mentions the king as belonging to Varika clan. According to *Itihās Guru Khālsā*, Guru Gobind Singh stayed in the village of Dina in Malwa in 1761 A.D. Even at that time, a part of Malwa, was being ruled by the Varikas. *Mahābhāshya* of Pātañjali and Pāṇini, and Kāshikā, show that the Varikas had 12 main forts which included Sakala, i.e. Sialkot, Varikagarh and Daspura, i.e., Mandsor. Thus it is absolutely clear that the Vishnuvardhana of Bijaygadh and Mandsor was the same and he belonged to Varika clan of the Jats.

(x) A.C.L. Carlleyle takes Vishnuvardhana as a Bains, in order to connect him with Harshavardhana of Thānesar.[30]

29. U. Thakur, op. cit., p. 203.
30. *ASI*, 1871-73, Vol. VI, p. 60.

This is not correct. He has also translated the Bijaygadh inscription phrase, to mean, "may his sons live". This phrase was translated by Fleet as, "may he get a son, who shall live". In case the former's translation is correct, this would show that Vishnuvardhana had a number of sons in 506 A.D. and Naravardhana may be one of them. This goes in favour of our pedigree mentioned above.

(xi) We have seen that Vyāghra Rāṭa was an ancestor of Varika kings of Mandsor. This Vyāghradeva is the author of a donation of temple, etc.[31] At that time, he was subordinate to Prithvisena of Vākāṭaka dynasty and this inscription is found in the same region of Bundelkhand. Samudragupta is reported to have conquered a Vyāghrarāja of Mahākāntāra and he is identified with the Vyāghradeva of Bundelkhand.[32] Just as the so-called Guptas were having ministers and generals with foreign name (Āmrakardava, son of Undāna,[33] Sanakānika Maharaja—Ḍhala, son of Chhaglasa[34], similarly Yaśovardhana/Yaśhovarmana/Yasodharmana of Mandsor, grandson of Vyāghrarāta/Vyāgharāja, employed foreigners like Mālada, whose father is called Mārgapati, lord of the north (Udichipati) and Pritita-Tikin (distinguished Tegin). All these are non-Indian, Central Asian names and titles.[35] When ministers and generals are foreigners, the sovereign is also likely to be of foreign origin.

(xii) *Harsha Charita* of Bāṇa describes that on Prabhākara Vardhana's death, a stone or brick platform was raised over his remains. This system is typical of Central Asian Jats, and is mentioned by Magasthenes in connection with the Malloi (Malli Jats). These grave mounds of the ancestors are called *Jathera* and are still worshipped even today (see infra under Malli clan).

31. *CII*, Vol. III, S. No. 54.
32. *ABORI*, 1924, Vol. V, pp. 31-34.
33. *CII*, Vol. III, No. 5.
34. *ibid.*, No. 2.
35. *EI*, Vol. XX, p. 37 ff.

Conclusion

Thus we can conclude that the family of Harshavardhana was not originally Indian. It came from Central Asia as is proved by the manner of sun-worship of at least three ancestors of Harshavardhana and other evidence already mentioned. This is also clear from the crescent motif on the coins of Harṣa because this motif is Central Asian and it appears on the coins of Chaṣṭana, the Mahākśatrap.[36] It is significant that all the dynasties, on which this motif appears have been found to be of Jat clans. Even the Maukharis may be a Jat clan and they are now called Mokhar/ Mochal (Mokhali of Aśoka). An important village in Rohtak district is named Mokhrā and is, it seems, associated with the Maukharis. Our conclusion, therefore, is that Harshavardhana was from the Varika clan and not from Bains clan as Cunningham and Carlleyle make out.

Sindh at the time of Arab Conquest

We have already briefly referred to this period of Indian history and have mentioned how the ruling family of Sindh was finished by treachery and deceit. We are now going to elaborate upon the incidents of this period to show how it all happened, how the kingdom of various Jat clans fought against Chach and later on against the Arabs, how the loyalties of these people were alienated by the inhuman treatment meted out to various Jat clans. All the following details we are taking from Elliot and Dowson, the *History of India as told by its Own Historians* (*HIOH*). The first king of Sindh mentioned in the *Chachnama* as well as *Tarikh-i-Sindh*, is Diwaij. His son was Rai Siharas, and Siharas's son was Rai Sahasi. They were the kings of Rai dynasty and as is well known Rai is one of the Jat clans and the name of the dynasty is based on a title, viz., Rai, meaning king. They are also given the title of Shahi by the Muslim historians. Rai clan was also prominent in Persia according to Percy Sykes.[37]

Rai Diwaij was a powerful chief whose rule extended up to Kashmir and Kannauj kingdoms in the East, Makran and the Arabian sea in the West, Saurashtra in the South and Kāndhar and

36. Majumdar & Pusalkar, op. cit. p. 183.
37. *A History of Persia*, Vol. I, p. 226 note.

Seistan and the hills of Sulaiman on the North. He formed alliances with most of the rulers of Hind, 'i.e. India and throughout his territories caravans travelled in perfect security.

His son was Rai Siharas who followed in the footsteps of his father and maintained his position during a long reign. His son was Rai Sāhasi who followed the institutions of his ancestors and accomplished all his desires. His son was Rai Siharas II during whose reign king Nimroz of Persia attacked Sindh. Siharas II bravely fought and died as a martyr. The army of Siharas II assembled in a body and seated his son Sāhasi II, upon the throne. He was the most important king of his dynasty. Within a short period he settled the war-torn country and for the purpose of defence, he remitted the taxes of his subjects on the condition that they would raise and repair the earthwork of six forts.[38] His justice was diffused over the earth and the generosity was renowned in the world. The whole country was thus safely secured and the people lived happily under his just and equitable rule.[39] The forts of his kingdom are mentioned as Debal, Nirun, Lohana, Lakha and Samma. The last three are obviously based on the clan names.

Entry of Chach the Brahman

Thus the Rai family had ruled Sindh for 137 years when Chach son Silaij goes to the chamberlain Rām, and seeks protection and employment. It is duly given in consultation with king Sāhasi Rai II. The first victim of Chach's intrigues was this Rām himself because the office of chamberlain was taken over by Chach. This was the start of series of deceits, frauds and double crossings. Thereafter Chach seduces the queen, Rāni Subhan Devi and disposing of Sāhasi Rai, marries the widow and becomes king in the capital of Alor.[40] This was too much to be tolerated by other chiefs and governors of forts and one after another they rose in revolt. Chatera, the Governor of Pabiya,[41] the famous capital of Toramāṇa, was killed by an agent sent by Chach for this purpose. Next was the turn of Sikka and Multan whose

38. *ibid.*, p. 405-406.
39. *ibid.*, p. 139.
40. See Note I at the end of this section.
41. See Note II at the end of this section.

chief Bajhra was a relation of Sāhasi Rai. After camping over three months on the Bias river, Chach crossed over and fought a battle at Sikka. Suhewal retreated to the fort of Multan and Sikka was taken over by Chach. Bajhra wrote letters to the ruler of Kashmir seeking help against Chach, the Brahman, but due to local difficulties in Kashmir, no help came and ultimately he retired with his army and people to the mountains of Kashmir and thus Chach became ruler over Multan also. Next to be attacked was Matta, the chief of Siwistan who was forced to flee to the Bhaṭṭi king. The chief of Brahmanabad was Akham Lohān. He had earlier tried to help Matta unsuccessfully. Chach sent a letter to Akham Lohan saying, "you from your power and pomp, and family descent, consider yourself the ruler of the time... although you think you have possessed yourself of all this power and circumstance by your courage and audacity, promptitude and glory, you shall surely loose it, and to take your life is lawful."[42] The battle was fought, and after a great slaughter of warriors of both sides, the army of Akham took refuse in the fort which was invested by Chach for one year, resulting in a peace treaty. Under this treaty, Chach gave Dharsiya Bai, daughter of his nephew, to the son of Akham. Thus by marriage alliance he secured his position at Brahmanabad also. Even this marriage alliance was not honoured and during the time of Chandar, brother of Chach, Brahmanabad was taken over by his son, Raj.

In order to further consolidate his position, Dhar-Simha son of Chach sought a marriage alliance with the Bhaṭṭi king, Ramal and he sent his sister Bai to Dahir, his younger brother, for being married to Ramal Bhaṭṭi. It is stated that Dahir was told by an astrologer that the husband of Bai shall be a great ruler and therefore Dahir married his own sister. This is something unheard of, at least in Indian history, but the truth of this incidence is open to doubt if only because Dahir was a Brahman. Still, he had already married his relation to Sarband, the son of Akham Lohān, a Jat of Lohān clan and he was considering the marriage of his sister to a Bhaṭṭi, another Jat ruler.

After thus consolidating his position the reign of terror started under Dahir. He humiliated the Jat rulers and took hostages from these chiefs and kept them in the fort of Brahmana-

42. *IHOH*, Vol. I, p. 146.

bad. He put the following other conditions that they should never wear undergarments of shawl, velvet or silk. The outer garments were to be of particular colours, namely, red or black. They should put no saddles on their horses and were forbidden to wear their head dress and even shoes. They were also directed to carry firewood for the kitchen of the Brahman rulers and to take their dogs with them whenever they went out. They were also to furnish guides and spies whenever required.

This was the state of affairs when the chiefs of Ramal Bhaṭṭi, unable to bear these insults, attacked Budhiya[43] and Rawar and conquered these forts and then passed on that of Alor,[44] the capital. The Arabs under Mohammad Allafi sided with Dahir and the invasion was thrown back. The main Arab invasion came under the heels of this incidence and therefore, it is not at all surprising that the Jats, at least of the western side, sided with the Arabs against Dahir. The Buddhist rulers of Siwistan made peace with Mohd. Bin Kasim. Their ruler at that time was Kaka, son of Kotal and the grandson of Bhandargu Bhangu, a Jat of Bhangu clan. Kasim then asked Kaka, "Oh, chief of Hind, what is your mode of bestowing honour ?" Kaka replied, "Granting a seat, and investing with a garment of silk, and tying a turban round the head. It is the custom of our ancestors, the Jat Samanis". (Here the word Samani stands for the Buddhists, showing thereby that the Jats were Buddhists at that time). Another Jat, Banana son of Hanzala also came to the side of Kasim and the Takkar Jats under Moka, son of Bisaya were also brought before Mohd. Kasim who treated them with kindness and respect. A grand umbrella surmounted by a peacock, a chair and a robe of honour were bestowed upon him. All his Takkars were favoured with robes and saddled horses. Historians relate that the first umbrella of Rāṇagi, or chiefship, which he gave, was this to Moka."[45] Here it should be noted that like the Rai, Rāṇā is also a title meaning chief. It should also be noted that these Takkar Jats were honourably given saddled horses by Mohd. Bin Kasim. This was to remove the insult perpetrated by the Brahman rulers in complete disregard

43. See Note III at the end of this section.
44. See Note I at the end of this section.
45. *HIOH*, Vol. I, p. 165.

of human nature and sentiments as well as their duties as kings according to Indian scriptures.

Then followed the defeat after defeat of Dahir and his relations in spite of the brave fights given by his army consisting mostly of the Jats and Mers. Some of the Mers had also gone over to the side of Kasim and it were these Mers who were later on called Rajputs. Jai Sing son of Dahir became a Muslim; even this conversion did not save him from universal end. Ladi, queen of Dahir was taken prisoner alongwith his two daughters. Queen Ladi was betrayed by 1,000 Brahmans who came with shaven heads and beards before Mohd. Bin Kasim.

It must be mentioned that Mohd. Bin Kasim was a true Arab, fired with the missionary zeal of his race and was a dashing youngman of courage coupled with human feelings. No religious places were destroyed by him. It was directed by him that those who made submissions and agreed to pay taxes, cannot be asked to pay anything more. "They have been taken under our protection, and we cannot in any way stretch out our hands upon their lives or properties. Permission is given to them to worship their gods. Nobody must be forbidden or prevented from following his own religion. They may live in their houses in whatever manner they like"[46] As regards the taxes, Mohd. Bin Kasim directed his officers to, "fix the revenue according to the ability to pay. Be in concord amongst yourself, and oppose not each other, so that the country may not be distressed".

Here are the true reflections of the duties of a ruler. Had the rulers of Chach dynasty followed these ideal rules, duly sanctified by Hindu scriptures, perhaps the history of India might have been different. In about 636 A.D. (15 or 16 A.H.) India was attacked through sea under Mughaira but he was defeated and killed, as per *Chachnama.*[47] After this defeat Khaliph Umar gave orders not to attack India by any means and he had a particular horror of naval expeditions. Another expedition in 46 A.H. (667 A.D.) sent against Kaikanis or Kakans, was similarly defeated and the Arab army returned to Makran. These Kaikans are also mentioned as Turks and Jats, the two terms have to be taken as synonymous because Tur or Turk were a clan of the Jats. A few years later,

46. *ibid*., Vol. I, p. 186.
47. Vol. I, p. 416.

another attack was made on the Meds or Mers. The Arab army was under Rashid Bin Amru who was killed by the Mers in the battle.[48] Rashid was succeeded by Sinan, the Arab Governor, who also advanced towards Kaikans. He too was put to death at Budha.[49] In the first decade of the 8th century, under Khaliph Walid I (705-715 A.D.) there were two attack on Sindh. The first attack under Ubaidulla Bin Nabhan was against Debal where he was defeated and killed. The second attack was under Budail assisted by Mohd. Harun and others. In the battle, Budail after fighting gallantly, was thrown from his horse. Surrounded by the enemy he was killed and many Musalmans were taken prisoners.[50]

After these successive defeats came the campaigns of Mohd. Bin Kasim who succeeded where others had failed and in his success the share of the local population of Buddhist Jats and Mers was significant. Too much oppression breeds revolt and disloyalty.

However, after the conquerors' first acquisition, we find that the Arabs were also indifferent about retaining the goodwill of their allies. They imposed the same conditions upon the Jats as were imposed by the earlier Brahmana rulers.[51] The result was the same. When these insults also crossed the limits of tolerance, the Sumra or Samrā clan of the Jats overthrew the Muslims and re-established their kingdoms. These Samrā are still existing and according to *Ain-i-Akbari*[52] 36 kings of Sumrā clan ruled for 500 years when they were superseded by another Jat clan, the Sammas. Another authority mentions the period as 550 years.[53] At first they were nominal tributaries to the Abbasid Khaliphs and enjoyed full independence in internal affairs. In 1351 A.D. the Sammas obtained power, thus ending the rule of Sumrās. But in 1521 A.D. the Sammas were themselves driven out from power. The Sammas used to take the title of Jam and in later period many Sammas as well as Sumrās became Muslims and their genealogy was concocted (in the manner of Rajput genealogy), connecting them with Hazrat Mohd. and others from Arabia. But *Tarikh-i-Tahiri* expressly mentions them as Hindus.

48. *ibid.*, p. 425.
49. See Note III at the end of this section.
50. *ibid.*, Vol. I, p. 432.
51. *ibid.*, p. 435.
52. *ibid.*, Vol. II, p. 120.
53. *ibid.*, p. 485.

Some controversy has been created about the identity of these Sumrās. Because many of them became Muslims in later period, they are sometimes stated to be of Arab descent. But this is patently absurd. Most of their names are decidedly Hindu and one of their famous kings was Dalu Rai or Deva Rai. After the death of Duda in 694 A.H. two brothers are named as contenders for the throne and their names are Kheer Mal and Uruk Mal. Elphinstone thought that they were Rajputs but the name Rajput had not appeared till then. The Sumrās later on, did claim the status of Rajput but many of them remained as Jats what they were originally. Even today they are living in the deserts of Jaisalmer and the upper Dhat country of Sindh. Many Sumrās are now Sikhs and it is well known that practically no Rajput became a Sikh.

As regards the Sammas, they are expressly called as a branch of the Lohāns alongwith the Lakha.[54] The Lohāns are even today a Jat clan and the Lakha are still existing as Lakhanwāl Jats in Bijnore (U.P.). In fact when the Muslims came into Sindh, only two main races are mentioned as inhabiting that area, namely, the Jats including the Lohans and other clans and the Mand.[55] Forgetting that Mand are even today existing as a Jat clan and that their history goes back earlier than 700 B.C. when they had their Manḍ empire before Cyrus the Great of Persia, Elliot and Dowson have equated the Manḍ with the Meḍ. Wherever the word Manḍ comes, the word Meḍ is put immediately behind it, in bracket. This is the same confusion under which the earlier Manḍ empire was called a Median empire. But here the people were Manḍ as well as Mer and not Med. These Mers or Mairs are even today existing as Rajputs and because they too originally came from Central Asia, their clan people who went to Europe are called Meirs or Meyers. When these people separated in Central Asia, one branch coming to India and other branch going to Europe, they were Meir, Gots, or Jats. The word Rajput had not been coined at that time. It is a later phenomenon when Hinduism was revived after the eclipse of Buddhism and the Brāhmans felt the necessity of a Kśatriya caste. Many people who formally accepted Brāhmanism, were given the honorific name

54. *ibid.*, Vol. I, p. 187.
55. *ibid.*, p. 79.

of Rajput. In the same manner Elliot and Dowson take the Takkars to be Thākurs.[56] This psychopathetic search for any clues of the Rajputs has to be understood in the context of the Mughal history of which these Europeans had full knowledge. They knew that the Mughal empire stood on the foundations of the Rajputs' cooperation and therefore, they tried to find the Rajputs even when they were not existing. Actually, before the seventh century at least, all these tribes were called Jats and not Rajputs. That is why, perhaps, the author of *Mujmalut Tawarikh* mentions that the Jats and Mers or Meds are descendants of Ham, son of Noah. There does not seem to be any truth in this pedigree except that they belong to the same race but different clans.[57] In the words of General Cunningham, in his report for 1863-1864, "the Meds or Manḍs are almost certainly the representatives of the Manḍrueni, who lived on the Manḍrus river, to the south of the Oxus; and as their name is found in the Punjab from the beginning of Christian era downwards and in none before that time, I conclude that they must have accompanied their neighbours, Iatii or Jats, on their forced migration to Ariana and India. In the classical writers, the name is found as Medi and Mandueni, and in the Mohammedan writers, as Med and Mand"[58] Ibin Haukal describes them as Manḍs in his time in about 977 A.D. as occupying the banks of Indus from Multan to the sea and to the desert between Makran and Famhal. Masudi, who visited India in 915-16 A.D. calls them Mind and states that they were a race of Sindh.[59]

Ibin Haukal mentions that, "the infidels who inhabit Sindh are called Budha and Mand."[60] Here Budha or Bodha are an existing Jat Rajput tribe and Manḍ are an existing purely Jat tribe. Their immigrant nature is further proved by their dress of coats, pants and boots. The same authority, viz., Ibin Haukal mentions, "the dress of the sovereigns of the country resembles the trousers and tunic that is also worn by the kings of Hind."[61]

56. *ibid.*, p. 164 footnote.
57. See also pp. 523 and 526, Vol. I.
58. *ibid.*, p. 528.
59. *ibid.*, p. 529.
60. *ibid.*, p. 38.
61. *ibid.*, p. 35.

As regards other tribes, the Wairsi (Waraich) and Bhaṭṭis and Sodhas are even now existing. The Wairsi are a purely Jat clan whereas the Bhaṭṭis are a Jat as well as Rajput clan and the Sodhas are a purely Rajput clan. Of course, there are conversion to Islam from all the three.[62]

Note I

This capital city of Alor is also called Alror. This capital city is named after the Arodas, the Alroḍians of Persia and Iraq before Herodotus. It is significant that this Khatri tribe when it came to India, built their city after their own name and it was called Alroḍa/Aloor. The modern Arorās, who are prominently mentioned in the history of Sindh as a trading and warlike community, are their descendants. They are ancient Āratta of Indian literature.

Note II

Pahiya was the capital of one of four Satrapies or divisions of Sindh kingdom. It was supposed to be the capital of Med when Jayadratha and Dassal ruled in Sindh. Mohd. Bin Kasim broke up his camp at Pabiya.[63] Earlier than this period, it was the capital of the Johl emperor, Toramāṇa. It was known that Sialkot was the capital of Mihiragula but historians did not know about the capital of Toramāṇa himself. It was from the work of the Jain author, Udyotana Suri, styled *Kuvalayamala* compiled in 777-78 A.D, that we know the name of the capital of Toramāṇa. This capital city is named as Pavvaiya on the bank of river Chenab. This Pavvaiya or Pabiya, is the city of Pefato or Polafato of the Chinese traveller Hiuen-Tsang. Upendra Thakur who has mentioned the authority of the Jain work, mentions, "even now we are not in a position to identify this ancient place

62. For other details about the heroic defence of North West India from 636 to 1206 A.D. see Dr. A.L. Srivastva's article in *JIH*, Vol. XLIII, Aug. 65 pp. 349-368, criticism by Dr. A.K. Majumdar, *JIH*, Vol. XLIV, p. 475 ff and rejoinder by Dr. Srivastava in *JIH*, (1967, Vol. XLV, p. 181 ff) Irfan Habid, "Jatts of Punjab & Sindh" in "Essays in Honour of Dr Ganda Singh" (1976), p. 92 ff.
63. *HIOH*, Vol. I, pp. 366, 138, 140.

name with its exact counter-part in the Punjab. It was most probably somewhere near Śākala".[64]

On account of similarity of name alone, it is pretty obvious that Pavvaiya is the same as the later Pabiya of Sindh kingdom at the time of Arab invasion in the eighth century.

Note III

The town of Budhiya or Budha are named after the clan of Budha/Bodha, the modern Budhwar Jats and Khatris.

Laliya Sahi Jat of Kabul

This important dynasty under Kabul and Gandhara was founded in 477 A.D. under king Hephthal II, of Balkh. His coins have been found and show that Balkh was his capital, because the legend on the reverse of his coins, in Tokhri script, mention the name of Balkh city. In 456 A.D. the Iranian emperor Yezdegird II was still fighting with the Jats when the latter sent an embassy to the Chinese Court of Emperor Wei. This is further proof of the fact that Hephthal II was a sovereign ruler. In 457 A.D. the Jats crushed the power of Sassanid emperors and Yezdegird II was killed. It was during this period that one of their clans, the 'Jaula' occupied Gazni and adjoining areas. They conquered Gandhara in 477 A.D.; Kashmir was taken in 478 A.D.; and in 479 A.D. they occupied Sogdiana and before 500 A.D. they had taken over Turfan and Qarashahr.

This date of occupation of Gandhara in 477 A.D. is further proved by the Chinese pilgrim, Sung-Yun, who stated in 520 A.D. that the Yetha had conquered Ye-Po-Lo, about two generations ago. Here the Ye-Po-Lo of the Chinese stands for Jauval/Jabul and the Yetha, of course, stands for the Jats; the Chinese Ye, giving the sound of 'J'. It is interesting to note that Hephthal III, who defeated and killed the next Iranian emperor Peroz, in a decisive battle in 484 A.D., is called Ye-ta-i-li-to meaning (Jaṭlāṭa) the king of the Jats.[65] As shown above the Yetha/Yeta is the Chinese transliteration of the word Jat, and Lāṭa or Rāṭa is a

64. U. Thakur, *The Hunas in India*, pp. 109-110.
65. See Note I at the end of this section.

Scythian word for king. Buddha Prakash says that it is a manifestly non-Indian name, Rāṭa being a suffix of foreign names.[66]

The Chinese sources further say that one, Laelih was made ruler of Gandhara by the Yetha. Now the name Laelih has not come down in coins or other literary works. However, the coins of a king named, Ramanila have been found and these coins are related to this very period. We know that the paramount ruling clan was the Jaula, the '*gotra*' of Toramāṇa and Mihiragula. It is also known that the ruler of Gandhara was a Tegin meaning Governor—a subordinate title. From these facts it is easy to conclude that paramount rulers had appointed Ramanila, a Jat of Lalli clan (Laelih of the Chinese) as Governor of Gandhara. Thus we find that Sung-yun was correct in naming the ruler of Gandhara but, as often, he gave the clan name and not the personal name of the ruler, the latter being Ramanila of the coins. This however, does not mean that Gandhara, Kabul and Gazni were not under the Jats earlier. We know that up to the first century B.C. it was continuously ruled by them and the Jaulas had only replaced the Kasvan Jats, the so-called later Kuṣāṇas/Kidarites.[67]

However, it seems that when after Mihiragula and his son/successor Ajitanjaya, their Indian empire was disintegrating the Jaula secured Jabulistan for themselves. As shown earlier, the word is Jauvlistan, the land of the Jauvlas, written as Jabulistan by the Arabs.[68] On this basis, its king was mentioned simply as Janbil by the Arabs. However, when Hiuen-Tsang visited this area in 644-45 A.D. he found that the king of Jabulistan had succeeded a long line of kings and he was a follower of the sun-god.[69] Coins of a king of this dynasty, named Vakbha, have been found and the legends on these coins show that they had become markedly Indianised by this time.[70]

Their Wars with the Arabs

The first war that these Jats had to fight with the rising power of Islam was in 654/655 A.D. only ten years after the visit of Hiuen-

66. *SIH&C*, p. 140.
67. See Note II at the end of this section.
68. See Note III at the end of this section.
69. *BRWW*, Vol. II, p. 285/86.
70. R. Ghirshman, *La Chionites-Hephthalites*, p. 45.

Tsang. It was beaten back. Another war and defeat of the invaders is noted from *Kholaū-Sul-ul-Akbar*.[71] Obaidullah, Governor of Seistan, was ordered by his superior, Hejauge, ruler of Khorasan, to invade Kabul. The ruler of Kabul is named as Retpeil (Ratha Pal ?). The war was fought in 697 A.D. and Rath Pal, "artfully retiring, drew the Mohammedan army into the defiles, and blocking up the rear, cut off their retreat, and Obaidullah was compelled to purchase his liberation by the payment of seven hundred thousand dirhams". The repeated attacks of the Arabs were fought back; and when it became necessary to solicit help, they found that their traditional and nearest helper, viz., Iran, was already under the Arabs and therefore any help from these quarters was out of question. The only other source was Chinese and it is to the Chinese that the Jats sent repeated embassies up to the year 755 A.D. But no help came and they had to fight with their own resources. The Indian nation shall be indebted to these Jats for stopping the Arabs from entering Kabul from 654 to 870 A.D. In 870/71 A.D. the Arab General, Yaqub-bin-Laith overthrew this kingdom of Kabul by treachery. The Persian work, *Jama-al-hikayat-wa-lawama-al-Rawayat*, of 1232 A.D., states that when Yaqub found that his army was no match for that of the Jats of Jabulistan, and could not defeat them in a field of battle, Yaqub invited the latter to meet him as a friend. At the meeting however, Yaqub resorted to Taqia and treacherously killed the king. Thus Kabul was lost by 871 A.D. Gandhara and Peshawar area, however, still remained with them till 1021 A.D. It does not mean that heroic efforts were not made to take back Kabul and Ghazni. Babar, relates a story of an attack on Ghazni by "The Rai of Hind" at the time of Subaktegin, when the latter put dead flesh (obviously cows) and impurities into their water supply and the "Rai" withdrew.[72]

The name of the dynasty after 871 A.D.

The name of this dynasty is called Śahi or Turki Śahi to distinguish it from the so-called Hindu or Brahman Śahi of Lalliya. Śahi is of course a title by which all the Jats were called and even now they are called Śahis and in particular the

71. Col. Tod, op., cit. Vol. II, p. 244.
72. *ibid.*, p. 244 note.

Dahiyas are called Bādśāha. This title is of Central Asian origin. The next designation, the Brahman Lalliya Śāhi, deserves further attention. It was Alberuni who is responsible for this misrepresentation of history. He mentioned in his *India* that the last king of that race was Laga Turman whose Brahman Vazir called Kallar, usurped the throne and started the so-called Hindu Śāhi dynasty.[73] It is on account of this evidence that Indian historians started calling this dynasty as of the Brahmans.[74] This is however, a complete travesty of facts. The first king of this dynasty, is called Kallar by Alberuni and Lalliya by others. The name of the son and successor of Lalliya was Toramāṇa. Another king was called Kamluka or Kalla. All these names are non-Indian. Lalliya is a clan name of the Jats even today and Toramāṇa was the name of the well known Huna emperor of India. It is unthinkable that an Indian and that too, a Brahman, shall call his dynasty as Lalliya and name his son as Toramāṇa, Kamaluka, etc. It was a Jat dynasty of Lalli clan which had superseded the Jaula clan. All their relations and marriages were in Jat families. The Lohar of Kashmir are nowadays called Lohariya Jats and they are now found near Mathura. Alberuni himself mentions various Jat clans whom he styled as Turkish tribes. The Bolor (Bhullar), the Bhaṭṭa (Bhaṭṭi of today), etc., are mentioned by Alberuni.[75] A mountain peak is named after the Kullars. In the *Rājatarangiṇi* we find a district named as Bring.[76] Aila (Ailavats of today) and Bāṇa are also mentioned as protectors of the gates (dvārs). The very name, Jaṭṭa is also found as the name of minister of Dārvābhisāra. Inscriptional evidence has been found of a Potala Deva Śāhī. All these are clan names of the Jats. *Rājatarangiṇi* also says that after defeating Yaśovarman of Kannauj, king Lalitāditya Muktapiḍa of Kashmir created five new high offices of treasury, etc., and these offices were given to Śāhi princes.[77] Śāhi is again a Jat clan. Even Daṇehaka (the present Dhānchak Jats) is mentioned as Commander-in-Chief of Army.[78]

73. *AIS*, p. 13.
74. R.C. Majumdar, *Ancient India* (Hindi Ed. 1962), p. 285.
75. *AIS*, p. 207.
76. op. cit., IV/193.
77. *ibid.*, IV/142, 143.
78. *ibid.*, VIII/177.

Another Jat, named Chaṇkuṇa, of Tokhāra clan, was chief minister of Lalitāditya[79]. Why all these Jāts were holding predominant positions unless the rulers themselves were Jats of Lohar and other clans ?

This discussion shows that Alberuni's remarks were not based on facts. It is worth mentioning that he has committed similar blunders elsewhere also. For example, when he writes about Krishna's parents and states, "they were a Jatt family, cattle owners, low Sudra people."[80] Similarly about the great Kurus of *Mahābhārata*, he writes that Kuru was a peasant, a pious, holy man, who worked miracles by divine power.[81] These two instances should be sufficient to discard Alberuni's theories of the so-called Brahman dynasty as baseless and factually wrong.

On the other hand Kalhaṇa, the writer of *Rājataraṅgiṇi* was himself a Brāhman and if the dynasty of Gandhara had belonged to the Brāhmans, Kalhaṇa would certainly have mentioned the fact. We, however, find that he expressly states them to be Kśatriyas. The high praise bestowed upon the Śāhis by Kalhaṇa has already been mentioned. He has further mentioned that the descendants of these Śāhis were known as Śāhi Rājputra, even outside Kashmir in the twelfth century A.D. Thus we find that the Lalliya Sahi dynasty was of the Jats; the clan name, the names of the kings, and the evidence of *Rājataraṅgiṇi* all go to prove this fact.

Their defence of India between 871 and 1027 A.D.

We know from Chinese sources that they had their summer capital at Kabul and during winter they had their capital at Udbhaṇḍa (modern Und near Attock). After the loss of Kabul the latter became their permanent capital. This capital they defended against repeated Arab attacks. Although Sindh was conquered by the Arabs in 712 A.D., and Multan was taken shortly thereafter, the upper Punjab, Kashmir and Gandhara were the last to be conquered. The kings of Gandhara, were related to their co-brothers of Kashmir through marriages. That is why, when the Arabs pressure was too much, these kings used Kashmir as

79. *ibid.*, IV/211-215.
80. *AIS*, p. 401.
81. *ibid.*, Vol. II, 147.

their hinterland. Without repeating the regular history, we give below the details of two attacks on Loharkot, from an article, by S.R. Sharma.[82] This account is based on *Zainul Akhbār* of Girdizi written in 1092 A.D., almost contemporary with Mahmud Ghazni's attack on India.

(i) In the year 404 A.H. (1014 A.D.) Mahmud decided to take Nanda (?) when Bara Jaipal, king of India, learnt about it; he sent tried veterans to the fort in order to guard it and himself left for the passes in Kashmir..... He was followed there, but he retreated further inside Kashmir. Mahmud ordered "the Hindus to be converted to Islam by men appointed for the purpose".

(ii) When the year 407 A.H. (1016 A.D.) began, Mahmud decided to attack Kashmir. From Ghazni he set out for Kashmir. When he reached the pass, winter had set in. Beyond the pass was the fort of Lohkot (Loharin) strong as of iron. It was invested. When the siege was turning to be successful, the severity of winter and the snow helped the garrison which was reinforced by the arrival of fresh troops from Kashmir. Mahmud sought safety in retirement. He returned to Ghazni in spring"[83]

(iii) When the year 412 A.H. (1021 A.D.) began, Mahmud decided to attack Kashmir. The fort of Loharkot was invested. A month was spent here. As the fort was very strong, it could not be taken. When it was not taken, Mahmud came out of the great pass and went towards Lahore and Takeshar and spread his armies. When the spring came, Mahmud went back to Ghazni.[84]

(iv) After the sack of Somnath in (1022/23 A.D.), "Mahmud now returned, for Parm Dev, Badshah of the Hindus, stood in his way disputing the path. Mahmud decided therefore to leave the right road back to Ghazni for fear lest his great victory should turn into defeat. He left by

82. *IHQ*, 1933, IX, p. 934.
83. Giridizi, op. cit, pp. 12-13.
84. *ibid.*, p. 39.

> way of Mansura towards Multan. His soldiers suffered many hardships partly on account of want of water and partly on account of the Jats of Sindh. Many soldiers of Islam lost their lives in the way. At last Multan was sighted and from there Mahmud reached Ghazni."[85]

Thus we see that the Jats in Kashmir and even Sindh and Punjab were putting up stiff resistance to Mahmud Ghazni. Their guerrilla attacks on the army of Mahmud were so fierce that a major part of the booty taken from Somnath, etc. was recaptured by the Jats. The Arab historians write that after this guerrilla warfare, Mahmud was very much perturbed. He could not sleep during night and had no peace during the day. He ordered special preparation for finishing the Jat menace. In 1027 A.D., therefore, he reached Multan with a large and fine army and prepared 1,400 boats to punish the Jats. Every boat was fitted with long steel spikes emerging on all sides of their boats. The Jats prepared to fight in the open and they had 800 boats (4,000 according to some writers). The Jats placed their families and children on an island in the Indus river. The battle was grimly fought but the long steel spikes of the Muslim boats, did not allow the Jats to board them. They were heavily defeated and thousands of them were killed or taken prisoners.

Thus we see that the Śāhi Jats defended the Indian gates for centuries. Kashmir, defended by their relations was taken over much later, than other parts of India. Trilochan Pal Śāhi died in 1021 A.D. and his son Bhim died in 1027 A.D. About these Lalliya Sāhi Jats, Alberuni gave this certificate :

> "We must say that in all their grandeur they never slackened in the ardent desire of doing that which is right, that they were men of noble sentiments and noble bearings".[86]

Note I

In fact, the Chinese used two words for this purpose, viz., Yetalito and Yue-che wang. The first is a transliteration of Jat-

85. *ibid.*, pp. 84, 85.
86. *AIS*, Vol. II, p. 13.

rat, and the second is a sort of translation of the same word, i.e. Guti-wang or Guti king or Jat king.

Note II

Of tremendous historical importance is the search for the proceedings of the fourth Buddhist Council believed to have been engraved on copper plates, by Kaniska, the Kuśāṇa emperor, and buried in steel boxes, somewhere in Kashmir. If found, these documents will certainly revolutionise the Indian and Central Asian history! Reporting about the excavation work done near Pahalgam (Kashmir), the *Hindustan Times* (New Delhi) of 26/27.7.1978, mentions about some of the findings:

> "The arc shaped tiles recovered near Hoi-Nar village of Pahalgam depict hunting scenes in two penels, showing a deer being struck with a spear by a hunter clad in Kushan-type dress. The hunter with hands rasised skyward is a picture of joy.
>
> The right corner of some tiles depicts the eight-spoked Chakra (wheel) of law common to the Buddhists. According to a director of the department, Mr F.M. Hassnain, the Kharoshti numerals on the tiles and their motifs take Kashmir's history back to the period when the valley formed part of the Kushan empire, and had close cultural and political relations with regions now forming Central Asia."

Note III

Vincent Smith implies that the word, Jaula, was a Huna title.[87] But Hoernle says, correctly, that it was the name of a tribe.[88] Ibbetson does not admit the existence of any Jaula tribe,[89] obviously because he had not heard about the Jaula or Johla Jats in the Punjab. As Jaulistan is mentioned on the coins of Vasudeva,[90] they, the Jaulas, must have come to India,

87. *JRAS*, 1909, p. 268.
88. *JRAS*, 1905, p. 3.
89. *Tribes and Castes*, p. 40.
90. *ibid.*, p. 40.

alongwith the Kuṣānas (Kasvan Jats) in the first century A.D. "Cunningham's identification of Jaulistan with Jabulistan is incontrovertible, and Bhandarkar takes that to be Zabulistan—an equation which appears hardly open to dispute."[91]

91. *ibid.*

7

Jat Clans in India

Here are the names of the existing Jat clans in India. Some of these have *ān*, as suffix. This is according to Pāṇini's rule.[1]

"*Janapada Śabdāt Kshatriyad—ān;*"

It means that the affix 'an' comes in the sense of a descendant after a word which is both the name of a country and a Kshatriya tribe. Similar is the position of 'al' suffix. The suffix, 'ya' is interchangeable with 'a',e.g., Puniā/Puniyā; Guliā/Guliyā; Tevathiā/Tevathiyā; Dahiā/Dahiyā; Sibia/Sibiya and so on. Both the forms are equally correct though the second form is generally used here. Similarly the last 'n' (न) and 'ṇ' (ण) are interchangeable, and the letter 'h' is sometimes superfluous. In the Indian works, the suffix 'ka' is sometimes added. "The final 'ka' is a common Sanskrit suffix to ethnic names given or withheld at random,[2] e.g., Madra/Madraka; Licchavi/Licchavika, Khokar/Khokaraka, Maun/Maunaka (Mān) and so on. Therefore, for comparison with the Puranic names, this suffix 'ka' should be ignored. It will be really surprising to note that almost all the names have been retained in their original pristine form and glory.

According to Jain tradition of Kalāchārya, there were 95 or 96 chiefs (clan heads ?) in the first century B.C.[3] Now, there are more than 239 clans. Practically all of them are found mentioned by Ibbetson and others in *A Glossary of Tribes and Castes in North West Frontier and the Punjab.*[4]

1. *Ashtādhyāyi*, IV, 1, 68.
2. Justin, op. cit., p. 351.
3. *JBORS*, 1930, Vol. XVI, p. 233/34.
4. Compiled by A.C. Rose, 1970. Rose, or Roj is a Jat clan.

According to V.S. Agrawal, "even if a Janapada consisted of other castes also, besides the ruling Kśatriya caste, the political sovereignty would still be in the hands of the dominant Kśatriya clan who had founded the Janapada."[5] Therefore, if some Janapada name appears as of Brahmans, etc., it is not actually so as the Janapadas were invariably named after the Kśatriya clans. For example, Attri does not refer to the Brahmans but to the Attri Jats, as they are expressly called "Mlecchas". The Brahman surnames, apart from the old Rishis, are derived from the name of the river or place of state, from which they hail, e.g., Sārasvata from river Sarasvati, Chāṇakya from village Chanaka, Gaur from the Gaud in north Bengal founded by a king of Sakala (Punjab).[6]

Every effort has been made to collect all the clan names. Still it is quite possible that a few names may have been omitted. In order to give the most approximate and correct pronunciation, the names are given in English as well as in the Hindi language. These are given in alphabetical order to facilitate easy reference. It is a matter of great pity that, with such an abundance of Jat clan names available in Indian works, our historians failed to grasp the truth. This failure on their part becomes all the more shocking when considered in the light of the fact that the same clan names are being used even now and we hear them almost daily in news and newspapers. To ascribe this state of affairs to ignorance only, is not the whole truth. There is something deep-rooted, something vicious in the intellectual climate of the country which makes our historians baulk at the very name 'Jat'.[6a] That is why, even after the so-called 'Guptas' have been proved to belong to the Jats of the Dharaṇ clan by Dr. Jayaswal and Dasaratha Sharma, others including Majumdar and Altekar (in *Vākāṭaka Gupta Age*) have dismissed the fact as not serious history ! Perhaps perpetuation of falsehood and misconceptions are necessary ingradients of serious history. Grammarian Chandragomin wrote in sixth century that "the invincible Jats, defeated the Hunas". But S.K. Belvelkar writing in the present century opines that the word 'Jat' should be changed into 'Gupta'.[7] Why so much aversion against

5. Op. cit., p. 425.
6. *Tribes and Castes*, Vol. I, p. 22, note 3.
6a. For a refreshing change, see "The Classical Age", p. 174.
7. *System of Sanskrit Grammar*, p. 58.

this word ? From Bamiyan to Banaras, from Makran to Malwa, from Kashmir to Kutch, Jats are still found but history insists on repeating *ad nauseam* that the Ksaharāt, the Kuṣāṇas, the Kidars, the Hunas, were all driven out of sacred India!. And the irony of it is that the people who are supposed to have driven them out—the Bhāraśivas, the Vṛika Visnuvardhana, the Dhāraṇ/Guptas, the republican tribes—were themselves Jats.

When in the nineteenth and twentieth century, thanks to the efforts of European scholars, the history of India was taken out from the limbo of lethargy, a search was made for naming a period in India's history as the 'Golden Age'. The Maurs (Mauryas) were out of the question, because they were 'Sudras', and *Yuga Purāṇa* had declared them as 'utterly irreligious".

(स्वराष्ट्रम् मर्दन्ते घोरं धर्मवादी अधार्मिक:)

Therefore the so-called 'Gupta' period was sought to be given this honour of being the 'Golden Age'. But Dr. Jayaswal had come to know that the Guptas were Jat, and therefore, unadulterated praise could not be bestowed on the Guptas ! Hence, a character, named Chaṇḍsen, a usurper and killer of his adopted father, was found in a drama, to show how bad the Guptas were, and how under the moral pressure of Indian public opinion they became 'good'. Was this pressure, which overnight changed the bad into good, not strong enough to kick them out of their throne ?

The time has come when the history of the nation must be corrected and justice done to the brave Jats, "their country's pride". The axiom of 'justice delayed is justice denied' may not be applied to matters historical.

The *Mahābhārata* records that the Kangs (Kankas) and Tushāra brought horses as presents to Yudhiṣṭhira. It further says that the Chinās (Chhinas), the Hūṇas, the Śakas, the Odhrāns, used so live beyond the hills (of Himalayas):

चीनाहूणाम् शकानोढ्रान पर्वतान्तावासिन:

The Sibis (Sibia Jats) are known to the Greeks as well as the Indians in the Punjab as well as in Chittor (Mewar) from where their coins are being unearthed. The *Visnu Purāṇa* identifies the Maṇḍas, the Tokhars, the Tomars, the Siddhas/Siddhus, the

Sukandas/Seokandas, the Kokars/Khokhars, etc. etc.[8] The Attris, the Hans, the Tomars, the Kundus are mentioned in the *Vāyu Purāṇa.* The Munḍas, the Jākhaḍs, and many others are mentioned in the *Mahābhārata.* Sabhā Parvan mentions the Kundamān, Paura (Ghora), Hans and Sibi.[9] The Panghāla, the Khaṭkals, the Ailāvats, the Jaṭāsrās, etc., are mentioned by Varāhamihira. The Ḍhānch, the Ḍhonchak, the Bring, the Lohars, the Kular the Gondals, the Tukhars, etc., are reflected in Kalhaṇa's *Rājatarangiṅi.* The Sundha Hill (Jodhpur) inscription of Chechigadeva mentions the Salyas (Syāl), the Sanghas (Sanghās), and the Naharās.[10] The Takhars and the Gondals and the Balhārās and the Lohars (Lohariyā Jats of Mathurā), all are recorded to have played vital roles in the history of Kashmir. The Syāl and the Vrikas are known from the inscriptions of their kings in Punjab and Mathurā areas. The Māns are known from their coins in south Maharashtra, the Ṭānks from their coins in Orissa and Bengal, the Johlas from their kings and their coins in North West Indian states, the Kaṭāriyās, the Pirus and the Ghangasas from their kings, the Kaśvāns from their empire and king Kaniṣka, the Sahrāvats from their 400 years rule as "Western satraps", and many others are known from their republican states. The Kāks, the Kharapariks, and the Sankanikas are known from the Allahabad Pillar inscription of Samudragupta Dhāraṇ. Are not they the same as the Kākrāns/Kāks, the Kharaps, and the Salkalāns ? D.R. Bhandarkar finds a tribe named Kharaparas, mentioned in the Batihagarh inscription (District, Damoh, M.P.)[11] The Udaigiri (near Bhilsa) cave inscription of the year 402 A.D. mentions a king of the Sanakānika clan. And the Salkal (ān) Jats are still existing. Here only the letter 'l' is changed into 'n' but their love of sibilants is proverbial. Buddha Prakash, in *The Age of the Mricchakaṭika* discusses the term, "Khera Khāna" appearing in Act VI of that play, and mentions, "He (the guard) gave a long list of foreign tribes which contains some very strange and obscure

8. *Visnu Purāṇa,* pp. 157-162.
9. Sabha Parva, 52, 13-18.
10. *EI,* Vol. IX, p. 74 ff.
11. *IHQ,* Vol. I, p. 258.

names, not known from other sources. One such name is Khera Khāna".[12]

Buddha Prakash, an excellent historian known for thoroughness and detail, would not have felt helpless if he had studied the names of Jat clans in Hoshiarpur (Punjab) and Saharanpur (UP) where he lived and worked. Khera is a Jat clan name, also called, Khere (for its people), and Khāna is of course the Central Asian title for the king like old Khakān or mediaeval Khān. But the full list of names mentioned includes the Khasa, Khatti, Khadovilaya, Kannada, Kannappavarana, Dravida, China, Chola, Babbara, Kherakhana, etc.

Here the Khasas are the well known Himalayan people; Khattis are Khattris, a Jat clan; Khadovilaya may be Khaṭ-Kal clan, if instead of 'v' there is a 'k' in the original ; the next three names, are well known in south India; Chinā may be for Chhinā Jats Chola may be Chahl Jats (Chol of Central Asia; or Cholas of south India ?); Babbar is another clan name of the Jats, and Khera Khana has been already explained above.

It is significant that they are called 'Mlecchas'. This is a ready-made test for identifying these people. If they are called 'Mlecchas' or 'Sudras', or Vrishla Asuras—then it is a sure bet that the people named are 'foreigners' and most probably Jats from Central Asia (cf Mauryas). It is the direct result of the "arrogance", noted by Pargitar, which termed all the Punjabis as Mlecchas or Sudras. Incidentally, a people called Melanchlaeni are mentioned as a Scythian nation by Hecataeus, perhaps because they used to wear black clothes. They are also mentioned by Pliny in his Geography.[13] Ptolemy placed them on the Volga.[14] *Bhagavata Purāṇa*, expressly calls the first king (Simuka) of Sātavāhana dynasty, as "Vrishālo Bali". Pātañjali always uses the term Vrishala as meaning "Anti-Brāhmaṇa".[15]

And now a few attempts at identification.

The Allahabad Pillar inscription of Samudragupta mentions the Malavas, Ārjunāyans, the Yaudheyas, the Madras, the Ābhiras, the Prārjuna, the Sankanikas, the Kāks and the Kharaparikas,

12. *SIH&C*, p. 405, ff.
13. Pliny, op. cit., VI, 5.
14. Quoted by Rowlinson, in his *Herodotus*, Vol. III, p. 78.
15. *Pātañjali Kālina Bharat* (in Hindi), p. 95.

etc. We have already dealt with the other clans, and would now limit our consideration to Prārjuna only. Is it one name ? We know that Ārjunayanas are already mentioned separately, and the word is Prārjuna, and not Parārjuna (प्रार्जुन, not पर-अर्जुन) and so it is not the same as the Kambojas and Para-Kambojas; Tanganas and Para-Tanganas of *Mahābhārata.*[16] That is to say, it does not mean the 'nearer' and 'farther' group of the same clan. Our theory is that it represents two (and not one) clan—the Prār (present Brār) and the Juna, the present Jūṇa clan. Thus, the inscription of the Dhāraṇ Jat emperor, names only the other Jat clans.[17]

(1) Mālava	=	Mall/Malli (Malloi of the Greeks).
(2) Ārjunāyana	=	?
(3) Yaudheya	=	Johiya (Youtiya of Iran).
(4) Madra	=	Mad/Madan/Madhan[18]
(5) Abhira.	=	Abara (well known of Abhira-Ahīr equation).
(6) Prār	=	Brār.] प्राज्जूणक of *Arthaśāstra*
(7) Juna	=	Jūṇa]
(8) Sanakānika	=	Salakalā(n).
(9) Kāk	=	Kāk/Khāk.
(10) Kharaparika	=	Kharap/Kharab.

And we propose to identify the Kuru with the present Khar clan, because the river Kuru is called Kur, and the Persian town Kurkatha/Kurkada, has its parallel in the name of two towns, both called, Khar-Khoda, in Rohtak and Meerut districts.

The Ḍahal kingdom of Central India, was of the Dhal Jats, the Ḍala of Kuṣāṇa Inscription and the Dahl (Mann) of Germany. In *Mahābhārata* we find Vidarbhas, mentioned with the northern people, named Riśikas, Kāks, Tangaṇa, Uttaras, etc.[19] Now what are these "Vidarbha" people of Nagpur area doing in the north ? Are they really the Vidarbhas ? It is possible that they are the

16. *MBT*, VI, 9, 64-65.
17. *CII*, Vol. III, No. 1.
18. *JRASB*, 1925, p. 205.
19. *MBT*, VI, 9, 64-65.

Bhinders, a Jat clan, and their name Bidar/Binderis Sanskritised into Vidar (bha). It is possible, because all the other names are of Jat clans, viz. Riśika=Arsika=Asika=Asiagh; Kāks=Kāks; Tangaṇa=Tangal, and Uttarā=Utār. Now let us record the clan names.

A

1.	Abrā	अबरा
2.	Ailāvat	ऐलावत
3.	Andār	अन्दार
4.	Āntal	आन्तल
5.	Ārya	आर्य
6.	Asiāgh	असिआक
7.	Aṭvāl	अटवाल
8.	Attri	अत्री
9.	Aulakh	औलाख

B

10.	Babbar	बब्बर
11.	Bagdāvat	बगदावत
12.	Bajāḍ	बजाड़
13.	Bājwā	बाजवा
14.	Bal	बल/बाल
15.	Bāllān	बाल्लान
16.	Balhāṛā	बलहारा
17.	Bān	बाण
18.	Bains/Vains	बैन्स/वेन्स
19.	Bassi	बस्सी
20.	Bāṭh	बाठ
21.	Belāri	बेलारी
22.	Benhvāl/Benivāl	बेन्हवाल/बेनीवाल
23.	Bhambu	भम्बू
24.	Bhangu/Bhangal	भन्गू/भन्गल
25.	Bhinḍer	भिन्डर
26.	Bhaṭṭi	भट्टी

27.	Bhoparāi	बोपाराय
28.	Bhullar	भुल्लर
29.	Bring	बरिंग
30.	Bislā	बिसला
31.	Brār	ब्रार
32.	Budhwār	बुधवार
33.	Būrā	बूरा

C

34.	Chahl	चह्ल
35.	Chaṭṭhā	चट्ठा
36.	Chauhān/Chavān	चौहान/चवान
37.	Chebuk	चेबुक
38.	Cheemā	चीमा
39.	Chhillar	छिल्लर
40.	Chhikārā	छिकारा
41.	Chhonkar	छोंकर
42.	Chhinā	छीना
43.	Chimni	चिमनी

D

44.	Ḍabās/Ḍavās	डबास/डवास
45.	Ḍāgar	डागर/डागुर
46.	Dahimā	दहिमा
47.	Dahiyā	दहिया
48.	Dalāl	दलाल
49.	Ḍal/Ḍhall	डल/ढल
50.	Daultā	दौल्ता
51.	Ḍāngi	डांगी
52.	Darāḍ	दराड
53.	Dasvāl	दशवाल
54.	Deol/Deval	देओल/देवल
55.	Dhāmā/Dhami	धामा/धामी
56.	Dhālivāl	धालीवाल/धारीवाल

57.	Ḍhākā	ढाका
58.	Dhankhaḍ	धन्खड़
59.	Ḍhānch	ढान्च
60.	Ḍhāṇḍā	ढान्डा
61.	Dhanoyā	धनोया
62.	Dhāraṇ	धारण
63.	Ḍhillon	ढिल्लो
64.	Ḍhinḍsā	ढिन्डसा
65.	Ḍhindvāl	ढिन्डवाला
66.	Ḍhonchak	ढोंन्चक
67.	Dhul	धूल
68.	Dohan	दोहन
69.	Dosānjh	दोसांझ

E,F,G

70.	Gāllān	गाल्लान
71.	Gaṭhvāl	गठवाल
72.	Gaur/Gauru	गौर/गौरु
73.	Gaurāyā	गौराया
74.	Gazwā	गजवा
75.	Ghangas/Khangas	घन्गस/खन्गस
76.	Ghuman	घूमन
77.	Gill	गिल
78.	Godhā	गोधा
79.	Godārā	गोदारा
80.	Greyvāl	ग्रेवाल
81.	Guliya	गुलिया
82.	Guhil/Gehlavat	गुहिल/गेहलावत
83.	Gumar	गूमड़
84.	Gurlāvat	गुरलावत
85.	Gondal	गोन्दल
86.	Gussar	गुस्सर

H

87.	Hāla	हाल/हाला
88.	Hans	हंस
89.	Her	हेर
90.	Huḍā	हुडा
91.	Henga	हेन्गा

I-J

92.	Jākhaḍ	जाखड़
93.	Jāglain	जागलेन
94.	Jalauṭā	जलौटा
95.	Janjuā	जन्जुआ
96.	Jauhl/Johl	जोह्ल
97.	Janwār	जनवार
98.	Jaṭāsrā	जटासरा
99.	Jaṭrānā	जटराना
100.	Jhajariyā	झजरिया
101.	Johiyā	जोहिया
102.	Jun/Jaun	जूणा/जौण

K

103.	Kādyān	काद्यान/काद्यान
104.	Kājlā	काजला
105.	Kāk	काक
106.	Kākar/Kākarān	काकर/काकरान
107.	Kaṭhiā	कठिया
108.	Kallān	कल्लान
109.	Kāhlon	काहलों
110.	Kalkil	कलकिल
111.	Kāng	कांग
112.	Katāriyā	कटारिया
113.	Kashvān	कश्वां
114.	Khar	खर

115.	Kher/Khere	खेर/खेरे
116.	Kharap/Kharab	खरप/खरब
117.	Khattri	खत्री
118.	Khatkal	खटकल
119.	Khokhar	खोखर
120.	Kler	कलेर
121.	Kohāḍ	कोहाड़
122.	Kulār	कुलार
123.	Kunḍu	कुन्डू
124.	Kuntel	कुन्टेल

L

125.	Lalli	लल्ली/लल्ल
126.	Lakhanpāl	लखनपाल
127.	Lāmbā	लाम्बा
128.	Lāṭher	लाठर
129.	Laṭhwāl	लठवाल
130.	Lochab	लोचब
131.	Lohān	लोहान
132.	Lohariyā	लोहरिया

M

133.	Māchhar/Māṭhar	माछर/माठर
134.	Madernā	मदेरना
135.	Madhān	मधान
136.	Māhil	माहिल
137.	Malik	मलिक
138.	Malli/Mall	मल्ली/मल्ल
139,	Mān	मान
140.	Mangat	मान्गट
141.	Manḍ	मन्ड
142.	Manḍer	मन्डेर
143.	Māwlā	मावला
144.	Mahlā/Mahlāvat	महला/महलावत

145.	Minhās	मिन्हास
146.	Mirdhā	मिर्धा
147.	Miṭhā	मिठा
148.	Mokhar	मोखर
149.	Mor/Maur	मौर/मौड़
150.	Muṇḍ	मुन्ड

N

151.	Nāhal	नाह्ल
152.	Nalwā	नलवा
153.	Nāndal	नान्दल/नान्दर
154.	Nain	नैन
155.	Naipāl	नैपाल
156.	Narwāl	नरवाल
157.	Naubār	नौबर/नौबार
158.	Nāssir	नासिर
159.	Nahrā	नहरा
160.	Nijjar	निज्जर
161.	Nuniyā/Nun	नूनिया/नून

O

162.	Ohlān	ओह्लान
163.	Ojhlān	ओझलान
164.	Ojalā	ओजला
165.	Oḍhrān/Auḍhran	ओढ्रान्/ओढ्रान्

P

166.	Pāhal	पाहल
167.	Pallavāl	पल्लवाल
168.	Panghāl	पन्गाल
169.	Panesar	पनेसर
170.	Panāich	पनाइच
171.	Pannu	पन्नू
172.	Panyāg	पन्याग

173.	Parihār	परिहार
174.	Parodā	परोदा
175.	Pawār	पवार
176.	Paraswāl	परसवाल
177.	Phor	फोर/पोर
178.	Phārvey	फार्वे/पारवे
179.	Phogāt	फोगाट
180.	Phulkā	फुल्का
181.	Piru	पीरू
182.	Poṭaliyā	पोटलया
183.	Puniyā/Pauniyā	पूनिया/पौनिया

Q,R

184.	Rāi	राय
185.	Rānā	राणा
186.	Rānjhā	रांझा
187.	Rāṭhi	राठी
188.	Rattol/Raṭhol	रत्तौल/रठौल
189.	Rāṭhor	राठौर
190.	Randhāwā	रणधावा
191.	Rāpadiyā	रापडिया
192.	Rāwat	रावत
193.	Reḍhu	रेढू
194.	Riār	रिआर
195.	Raj/Rose	रोज
196.	Ruhil/Rohellā	रूहिल/रोहेला

S

197.	Sahotā	सहोता
198.	Sahraut/Sahrāvat	सहरौत/सहरावत
199.	Sālār	सालार
200.	Salkalān	सलकलान
201.	Śamil	शमिल
202.	Samrā	समरा

203.	Sanghā	संघा
204.	Sangheḍā	सन्घड़ा
205.	Sāngwān	सागवान
206.	Sinsinwār	सिनसिनवार
207.	Sandhu	सन्धू/सिन्धु
208.	Saprā	सपरा
209.	Sāraṇ	सारण
210.	Sarohā/Sarohi	सरोहा/सरोही
211.	Sarānh/Sarāmgha	सरान्ह/सरान्ध्
212.	Sāsi	सासी
213.	Sekhon	सेखों
214.	Sewāch	सिवाच
215.	Seokand	स्योकन्द
216.	Seorān	स्योराण
217.	Shāhi	शाही
218.	Shergill	शेरगिल
219.	Śibiā	सिबिया
220.	Sihmār	सिहमार
221.	Singroot	सिंगरूट
222.	Siddhu	सिद्धू
223.	Sikarwār/Sagarwār/ Sakarwār	सिकरवार/सगरवार/सकरवार
224.	Sohl	सोह्ल
225.	Solgi/Solanki	सोल्गी/सोलन्की
226.	Suhāg	सूहाग
227.	Syāl	स्याल

T

228.	Takkhar	तक्खर
229.	Tāhlān	ताह्लान
230.	Tānk/Tāk	टांक/टाक
231.	Tanwār	तन्वार
232.	Tātarān	तातरान
233.	Ṭhinḍ	ठिन्ड

234.	Tevaṭhiyā	टेवठिया/तेवठिया
235.	Ṭhākrān	ठाकरान
236.	Ṭiwānā	टिवाना
237.	Tūr	तूर
238.	Tusār	तुसार
239.	Tomar	तोमर

U

240.	Uṭār	उटार
241.	Ulhān	उल्हान

V

242.	Vrik/Virk	विर्क/वृक

W

243.	Waraich/Bhraich/ Waraish	वराइच/भराइच/वराइश
244.	Watdhan	वाटधान

1. AILĀVAT

They are the descendants of Yayāti Aila, the emperor of Jambudvipa. *Rāmāyaṇa* mentions a Pururvas Aila, the son of a ruler, who migrated from Bahli (Bactria) in Central Asia to mid-India, with his wife named Urvaśi, and settled at a place called Nandan, identified by A. Stein with the territory of that name in the Salt Range on the bank of Jhelum river in Punjab.[20] Varāha-mihira mentions the Ailāvats with the people of Taxila and Puṣkalāvati, Pauravas (Por Jats) and the Pingalakas (Panghal Jats).[21] The Ailāvats are now found in Rohtak and the adjoining areas of Haryana and in UP.

2. ĀTVĀL

They are mentioned in Sabhā Parva *MBT*, *Vāyu Purāṇa* and *Mark. Purāna*.[22] They are also mentioned in the Allahabad Pillar inscrip-

20. *Rāmāyaṇa*, VIII, 90, 21 to 234.
21. *Brihat Samhitā*, IV, 26-27; quoted in *SIH&C*, pp. 29-30.
22. Sabhā Parva, 31/15; *Vāyu Purāṇa*, 1/45/126; *Mārkaṇḍeya Purāṇa*, 54/57.

tions of Samudragupta under the name Ātvikas. By replacing the suffix 'ka' with 'al', we get the proper name, Āṭval. They are found in Punjab only and are followers of Guru Nanak.

3. ATTRI

Mārkaṇḍeya Purāṇa mentions them with Lampākas.[23] They are separate from Brahmans of this designation, as the *Mahābhārat* says they were Mlecchas.[24] They have now 60 villages in Kher and Tapal Tehsils of Aligarh (UP).

4. AULAKH

The *Mahābhārata*, mentions them as Uluka.[25] As per grammar rules the name Aulak, is derived from Uluk, the name of the country.[26] Perhaps the Iranian Uruk, Indian Uraga was their country. The Aulakhs are now found in Punjab and western UP areas.

5. BABBAR

Their Sanskritised name is Barbara. *Arthashāstra* mentions a river named Srautaśi on Barbara Kool.[27]

बर्बरकूले समुद्रैकदेशे श्रीघण्टो नाम ह्रद:

As the name suggests, they were near the sea (Caspian ? Aral ?). Their country was known to the Greeks, as Barbikae.

6. BHAMBU

A city named Bhambura in Sindh, is mentioned by Cunningham as capital of a king, named Bhambu Rāja in the tenth century A.D.[28]

7. BALHĀRĀ

This clan, too, finds numerous references. A country of Balhara, adjoining Jurz (Gujar) country, is mentioned as situated on the western sea coast in connection with the location of "A

23. op. cit. 57/39.
24. *MBT*, Bhisma Parva, 10/67.
25. *ibid.*, Sabha Parva, 27/58 and 27/11.
26. Y. P. Sastri, *JKI*, p. 481
27. *Arthashāstra*, pt. p. 179 (Ganapathi Shastri edition).
28. *Ancient Geography of India*, p. 248

Race of Fair Women".[29] The Muslim historians, Abuzaid (916 A.D.), and Al Masudi (943 A.D.), speak of two empires, named as Juzr and Balhara. Juzr is rightly identified as Gujar kingdom, but the identification of Balhara with Rāṣtra Kuṭa is not at all called for.[30] Rāṣtra Kūṭas are a separate clan (old Rastrikas, modern Rathis), whereas the rulers of Vallabhipura were Bal Jats, who carved out an independent kingdom after the Dharan (Gupta) empire disintegrated. Col. Tod quotes Strunjaya Mahatmya in which the author, Dhanesvara Suri, Guru of Siladitya VII, wrote, "From Ballbhi, the Bals settled in other countries."[31] We have the name Balhara itself, and they are known to have played significant political/military role in the history of Kashmir and other areas. *Mahābhārata* mentions the Vallabhikān with the Bāhlikas, indicating their homeland in the north.[32]

In Kashmir, we know Rājavadān Balhārā, son of Tejas Balhara from Kalhaṇa's *Rājatarangiṇi*.[33] Stein says that Balhara is evidently a family or clan name. It was the period of Jaya Simha (Jai Singh), 1128-1149 A.D., and Kalhaṇa was witnessing the contemporary scene as he wrote *Rājatarangiṇi* in 1149/1150 A.D.

Rājavādana Balhārā was Governor of Eveśaka and other districts. Plots, counterplots were taking place; moral and military characters were on the low ebb. But about Balhara himself, Kalhaṇa says :[34]

"Balhara possessed a certain natural perfection of resolve and character, which, nowadays, is rare indeed, even among brave men. He thus did not act treacherously against Dhanyu who had come to him inconsiderately; nor against Bhoja, as he might have done from greed." *History of India*.....by Elliot and Dowson is full of the Balhara exploits, whose king is called the paramount ruler of India.[35]

29. *JRAS*, 1904, p. 163.
30. *ibid.*, R. Hoernle, p. 641.
31. op. cit., Vol. 1, p. 253.
32. *MBT*, II, 47/19.
33. op. cit., VIII, 2695/2696
34. *ibid.*, p. 2993.
35. *HIOH*, Vol. I.

8. BAINS

According to Heornle and Cunningham, Harshavardhana belonged to this clan. He is connected with Shrimalpur which is a village on the border of Hoshiarpur and Jullundur districts in Punjab and is nowadays called Māhalpur. Even today it is inhabited by Bains Jats (see also Khatkals and chapter on Harsha).

9. BENHWĀL/BENIWAL

They are mentioned by Pliny as Benae, along with the Brysai.[36] the modern Benewal and Vāraish Jats. They are also very ancient people and in Central Asia they were called by the name ot Ven or Ben. 'Vāl' is a suffix added to the name. As they are frequently mentioned in *Central Asian Ancient History*, no references are considered necessary. However, we would like to utilise this opportunity to mention a story from Haryana. About 10 miles from G.T. Road, near Sonepat, towards Ganaur, there is a place called Mina Majra. It contains ancient ruins, including multi-storey buildings, which are now entirely under the earth surface. The *pacca* bricks from these ruins are being retrieved by the nearby villagers from unknown times. The bricks are about 8 inches in width, 2 inches in thickness and 16 inches in length. The villagers go down up to 30 ft deep with the help of ropes, and after dislodging bricks from the walls, send them up for being utilised in their construction activities. A few people have lost their lives because of the closing in of the opening fissures in the top surface. There are certain ancient temples and a large tank near the site which occupy thousands of acres of land. Old statues of gods and goddesses are found there. The story the people tell about this ancient city is that, it was once the capital of king Chakwa Ben. He had some dispute with a sage and because the latter refused to comply with the terms, he was asked to go beyond the boundaries of Chakwa Ben's empire. It is stated that after many years the sage returned to the capital and narrated that he had gone north, south, east and west, up to the limits of the mountains and the seas, and everywhere people told him that they formed part of Chakwa Ben's empire. So he was unable to go beyond his boundaries.

36. op. cit., Vol. VI, 11.

All this indicates that the site is an ancient one and must have been used as a capital city or at least a very important centre. The identity of this Chakwa Ben is not known to history. However, a stupa near Kesariya, known by the name of Raja Ben Chakravarti is described by Hiuen-Tsang as a memorial of a Chakravarti kings.[37] Carlleyle notes a similar local tradition from Bairat (Jaipur), and there too, the name is Chakwa Ben.[38] Is there any connection between Chakravarti Ben, the builder of a stupa in Bihar and the Chakwa Ben of the above legends ? Only excavation work can tell whether Chakwa Ben was one of the important kings of Indian History. Cunningham, mentions similar legends of Chakravarti Ben in Bihar, Awadh and Ruhel Khand.[39] Carlleyle says, he was an 'Indo-Scythian" king.[40] He is right. The king belonged to Ben (Val) clan.

10. BODH/BODHA/BUDHWĀR

They are the Budii of Babylonian inscriptions, the Budii of Herodotus, the Putiya of Persians and the Phut of scriptures.[41]

They are mentioned in the *Vāyu* and *Brahmāṇḍa Purāṇas* as well as by Pātañjali.[42] They are the Bodhi of Sindh/Balochistan of the seventh/eighth centuries A.D. The present Budhwar Jats are their representatives. Sabha Parva[43] and Bhisma Parva[44] also mentions them.

11. BRING

A district is named after them (as Bring), in Kashmir.[45]

12. CHAHL

A part of the Khionites/white Hunas, the Chahlas (Chols of European historians) in the fourth century A.D., were settled on the

37. V. A. Smith, *JRAS*, 1902, p. 271.
38. *ASI*, Vol. VI, p. 84.
39. op. cit.
40. op. cit., p. 85.
41. Genesis, X, 36.
42. *Mahabhashya*, 4/1/70.
43. Sabha Parva, XIII, 590.
44. Bhisma Parva, IX, 347.
45. *Rājatarangiṇi*, IV, 193 note.

east of Caspian sea. This was the period when Jauvlas/Johls were occupying Jabulistan in Ghazni area. In 438/39 A.D. the Iranian Emperor Yazdegirel II led an expedition against the Chahls to the north of Gurgan. It was at Gurgan in the steppes of Dahistan that Yazdegird I had been killed by the Jats in 420 A.D., even in his own military headquarters, as Gurgan really was.[46] The Chahls must have come to India in the fifth century A.D.

13. CHAUHĀN/CHAVAN

Their history is well known and need not be repeated here. *Vāyu Purāṇa* mentions a people called Chahuka. By ignoring the suffix 'ka' and adding the suffix 'an' as per Pāṇini's rule, the name we get is Chahuān, which seems to be the correct original word. The Sanskritised name Chahmān must have been given at the time of the fire sacrifice.

D.C. Sircar quotes Puranic authority to say :[47]

कलूताश्च चाहुकाश्चैव ऊर्णा दार्वस्तथैव च ।
एते देशा उदीच्यास्तु प्राच्यान् देशान् निबोधत ।।

In the country of Kalutas, Chahukas, Urnas and Darvas, the north signifies eastern countries. Why ? Because they themselves were in the far north-west, and in their countries the north of India becomes east. The Chāhukas are the Chahuāns. It is only a difference of which suffix you prefer, if 'ka', then the clan name is Chāhuka, otherwise by adding the suffix 'an', you have the correct name Chahuān—the present Chauhān.

The Praśasti, dated 842 of Chahuvānas ruling in Dholpur,[48] speaks of "Chahuvana Vara bhupati, Charuvamśa", i.e., the goodly race of the eminent 'landlord' Chāhuvāna.[49] Y.B. Chavan (pronounced as Chauhan) former Defence Minister of India, is a scion of this clan.

14. CHHINĀ

They are already mentioned earlier in the book. Hiuen-Tsang mentions a kingdom of Chinabhukti in eastern Punjab.[50] Chhinas

46. See *Erashahr* by J. Harquart, p. 56.
47. *Studies in Geography of Ancient and Mediaeval India*, 1963.
48. *EI*, V, No. 12, *JGOS*, XI, 39.
49. *JRAS*, 1905, p. 21.
50. A. Cunninghan, op. cit., p. 230.

are now found near Jullundur and it is the place where certain Chinese prisoners were kept by the Kuṣāṇa rulers. *Mārkaṇḍeya Purāṇa*[51] and *Mahābhārata*[52] places them with the Kambojas. *Mahavastu* mentions their assembly whose decisions were binding.[53] H.S. Chhinā, IAS, Chief Secretary, Government of Punjab in 1976, is a scion of this clan.

15. DĀGAR/DAGOR

Pliny first mentions this Jat clan in Central Asia as 'Tagoras' who went westwards with the Yue-che hordes in second century B.C. Maencheu Helfen identifies them with the Asis and the Tokhars.[53] S.P. Tolstov identifies the Turkish tribe Duker, with the Tokhars. Digor is also mentioned as one of the four tribes of the Ossets (Vasati of Indian works). They called their country on the Urukh river and its tributaries as Digor, or Digur, which name appears in the *Geography of Moses*, of Khorene as As-Digor. These Digors were the ancestors of the Ḍāgar Jats. P.C. Bagchi believes the Dogar and Tukhars were one and the same.[55] The ruling family of Orchha- Tikamgarh, was called Digora.[56]

DAHIYĀ

This is one of the major Jat clans, and its antiquity goes back to, at least, the sixth century B.C. Originally, on the Caspian shores, they had spread in northern Iran and the Oxus valley. The Chinese name for Balkh-Dahia was given after them and they were a settled people since very early times. When in the second century BC, the other Jat clans—called Yue-che (pronounced as Gutti) came to them under pressure from the Hunas, they were practically welcomed.

Qanungo says that the Dahae (Dahi) are supposed to be the ancestors of the Indian Jats[57] but, no, Dahiyās are one of the constituting clans of the Jats. Wilson says that Dahas of *Vishnu*

51. Chapter 57, verse 39.
52. *MBT*, Bhisma IX.
53. Vol. I, p. 171.
54. *JOAS*, Vol. LXV, 1945, p. 79.
55. *Indian History Congress*, 1943, p. 36.
56. *EI*, XXX, part III, p. 89.
57. Qanungo, op. cit.

Purāṇa are the same as the (Scythians) Dahae.[58] They are the Dahae who alongwith the Kangs and other Jat clans, fought Alexander the Great, on the north of Oxus river under their leader, Spitama. A whole division of Greek army, was cut to pieces at Samarkand in the valley of Zerof Shan. By the time Alexander reached there to take revenge for the "first Macedonian disaster", he found only his dead soldiers to bury. He had to fall back and eatablish his camp at Zariaspa, but the valiant Jats under Spitama attacked his main camp, too. Alexander failed to defeat them, so this brave world conqueror started for turning the ladies and other non-combatant population. This was most unfair. In desperation, the people themselves beheaded Spitama, and produced his head before Alexander. Only then he stopped the mean persecution of the geueral population. A large number of Jats, then joined the Greek army and when his Macedonian soldiers refused to fight in the Punjab, Alexander threatened to move ahead with his Jat (Bactrian) soldiers only. As per Greek writers, the Dahae under Alexander, were the first to attack the army of Porus in 326 B.C. This was not the first or the last time, when Jats' blood was shed from both sides.

The phrase, "Aryanām Dahyunām" of the *Avesta*, and the Persepolis inscription of Xerxas mention the Dahae people of Trans-caspiana. R.G. Kent says that Dahistan was the country of the Dahae.[59] The story of prince Hibil Ziwal, (originally a *gāthā* of the Mandas) given in the Syriac Acts of Judas Thomas, has been recapitulated by E.S. Drower.[60] The name of Hibil Ziwa's father, is given as Manda Dhiia. Here is perhaps the first mention of Dahia/Dahiya, and Manda is also a clan name of the Jats.

The Greeks have given the name as Dahae, which is the same as Iranian Dahi, and modern Dahi-ya. "The Dahae seem to be the Dahi of the 'Dahinam Dahyunam' of the *Farvardin Yasht*[61] of the Parsees, which speaks of the five known countries of the then known world".[62] They are the "Des Dahya" of "Les

58. Wilson, op. cit., p. 192 and 158.
59. *Languages*, Vol. XII, p. 298.
60. *JRAS*, 1954, p. 153.
61. *Yasht*, XIII, p. 144.
62. J.J. Modi, *JBBRAS*, Vol. XXIV, 1914, p. 548.

Dahia, Sont les' Dahae des Grecs, les Tahia des-Chinois" of E. Bloche.[63].....It was after the Dahiyas that the Iranian name of the country was called Dahistan. The modern Russian Daghistan meaning, high or mountain country, as per Steingass Persian-English Dictionary, 498, occupies the same land. D.P. Singhal's Map of Asia in 500 B.C.[64] places the Dahiyas on the Caspian sea. Possibly, they are the Ud-dehi of Indian history, who, under a republican government, were found ruling near Mathura.

They must have come to India with Alexander's army; but the main body seems to have arrived with the Kasvans (Kusanas), as an inscription of that period mentions a Hippea Dahiya. Hilpea means owner of horses (Aśvapati).

R. Sankrityayana says that the Dahae are the same as the Ansi of the Chinese. They are mentioned as excellent horse-riders and marksmen. He further says that the Iranian Parthi, was a Dahae tribe.[65] P. Sykes also makes a similar remark to mean that there the Parthians were a division of the people called Dahae, whose habitat was that of the modern Yamut Turkoman to the east of the Caspian sea and who fought in the left 'wing' of the Persian Army at Arbela. In the Akhal Oasis to the north of river Atrek, there is a district which in the tenth century A.D. and probably in much earlier times, was termed Dahistan".[66] The connection of Dahiyas with Persia is further supported by Anabasis who states that the Dahae were one of the Chief tribes of Persia.[67] Their fight at Arbela in 331 B.C., against Alexander, is mentioned by the same authority.[68] It is well known that Cyrus the Great, was killed in battle against the Massagetae, under their Queen Tomyris. Berossus further gives the information that Cyrus was waging war against the Dahae, when he was killed.[69] Herodotus mentions them as Dadicae (Skt. Dadhika) and that they fought in Greece under Xerxes.[70] At one time, the Dahiyas were settled on the confluence of

63. *JRAS*, 1915, p. 306.
64. D.P. Singhal, *Map of Asia.*
65. *MAKI*, Vol. I, p. 74.
66. *A History of Persia*, Vol. I, p. 307.
67. Chapter XIII.
68. Chapter III/2.
69. P. Sykes, op. cit., p. 153.
70. op. cit, VII, 66; IV 178; II, 401; I, 338.

the Indus and the Sutlej rivers. Col. Tod says: "This (Dahiya) is an ancient tribe whose residence was the banks of Indus, near its confluence with Sutlej ; and although they retain a place amongst the thirty-six royal races, we have not the knowledge of any now existing. They are mentioned in the annals of the Bhaṭṭis of Jaiselmeer, and from name as well as locale, we may infer that they were the Dahae of Alexander".[71] Col. Tod did not know that the Dahiyas are even now one of the largest clan of the Jats, and are found in Haryana, UP and Rajasthan. Traditionally, there are supposed to be forty villages of Dahiyas in Rohtak district alone but now the number must be much more. The *Paramvir Chakra*, (the highest award in India for bravery in battlefield), has been won by major Hoshiyar Singh (the clever lion), who is a Dahiya Jat of Susana village in Sonepat district of Haryana state. This is one of the rare occasions, when this award has been given and that, too, to a living hero!

DHILLON

This is yet another important clan of ancient history. The fact that they are also found in the European population (Dillon) shows that they must have been older than the Christian era.

According to historian Qanungo, the city of Delhi is named after them and it was later on taken by the Chauhans. According to Farishta after the death of Kidar, Jaichand took the throne of Kannauj, to be succeeded by his brother, Dhill or Dahla, who founded the city of Delhi.[72] This happened in the fourth century B.C., i.e., before Porus's and Alexander's times. Its old name was Dhillika as is recorded in the inscription of Someśvara Chauhan, in V.S., 1226 (1169 A.D.).[73] Later on the suffix 'ka' was deleted and the city was named Dhilli. The inscriptions of V.S. 1337 found at Boher (Rohtak) reveal that the country of Haryāṇaka (Haryana) was first ruled by the Tomars and then by the Chauhans and then by the Ghori Sultans.[74] Gurdial Singh Dhillon, ex-Speaker of the Indian Lok Sabha is a scion of this clan. S. Prakash Singh Badal,

71. Col. Tod., op. cit., Vol. I, p. 98. See also Ptolemy's *Geography*, VI, 19.
72. Brigg's edition, quoted by *Tribes and Castes*, Vol. I, p. 23.
73. *EI*, Vol. XX, S. No. 344 of Inscriptions of Northren India.
74. S. No. 598, op. cit., *JASB*, ol. XLII, pt. VI; p. 108.

Chief Minister of Punjab is also a Dhillon—the affix Badal, being the name of his ancestral village.

18. GILL/GELANI

They are the Aegli of Herodotus, Gelae of strabo and others and Gili/Gille of modern Central Asia. Gelanis are mentioned in a passage of Ammianus Marcellinus.[75] J. Marquart tried to substitute Segestians in place of Gelan perhaps to prove that Sakasthan (Sacestene of the Greeks) was independent up to 350 A.D. In the heyday of the Gills, the Caspian sea was called the Sea of Gilan. The Gills do not add the suffix 'an' to their name. They are found in Punjab and Haryana.[76]

19. GATHVĀL/KATHVĀL/KATHIA

This important clan of the Jats have now switched over to the name "Malik" though in social functions, marriages etc. they still say their '*gotra*' is Gaṭhvāl.

The Greeks give two forms of the word, viz., Kathaian and Kathaioi; and as per Dr. Jolly, S. Vidyalankar and K.P. Jayaswal, the word, "Kathaia stands for their country and Kathaioi, for the people. The letter 'O' gives the sound for 'V' and it is certain that they were the Kaṭhvāls or modern Gaṭhwāls. They were fierce fighters and with a military strategy called *Shakta Vyuha*, they faced Alexander when at least 17,000 of them became martyrs. Beauty was given the highest consideration even in matters of selection of state officials. They practised Sati. In *Tribes and Castes* they are mentioned as Kathia or Ravi Jats and are considered the same people who fought against Alexander.[77]

20. GAZWĀ

Certain ancient coins have been found in Jaipur/Mālwa area, having the legend "Gajava". These coins are of the Gajwāl Gazwā Jats, and not of the Mālavas as supposed so far. *Mārkaṇ-*

75. XVII, 5, 1.
76. op. cit., p. 36-50.
77. Vol. II, p. 482.

ḍeya Purāṇa mentions a people named, Gajahvaya, who are the same.[78]

21. GHANGAS/KHANGAS

This is a rare name indeed but fortunately, Priscus mentioned a king of the white Hunas, as Kong Khas, who made himself lord of Sogdiana in 356 A.D. and whose brother clans, crossed the Don river in 374/375 A.D., as per Franz Altheim, the German scholar.[79] This king Kangkhas, certainly was a Khangas Jat. Kung-Kas was a son of Kidara, which is improvable—the clan of the son cannot be different from the clan of the, father, unless, both father and son, were founders of new clans. The Sassanid emperor of Iran, Piroz, promised to marry his sister to Kung-Khas.[80] But he broke the promise and the result was war in which the Persians were summarily defeated. Piroz was taken prisoner and was released only after pledging his son Kawadh, as hostage and by paying a large sum of gold coins as tribute. Kung-Khas restruck the tribute coins with his own name, and it is these coins, *inter alia*, which throw light on the Khangas emperor in 4th century A.D. These Jats are now found in Punjab and Haryana. *Tribes and Castes* named them as Khung as .[81]

22. GODHĀ

They are remembered in *Brahmāṇḍ Purāṇa*, in the same style.

23. GUSSAR

They are a minor clan now, but inscriptional evidence shows two persons of this clan. One is the Maka, son of Saphar, and the second is the Swami Simhabala Gussur of Sanchi Vihara.[82] It is quite possible that Gussur here may stand for the Gujars, as Herodotus says that Gorgoi were the agriculturists of the Scythians.

78. LVIII, 9.
79. *Geschite der Hunnen.*
80. *ibid.*
81. Vol. II, p. 377.
82. *ASI*, Vol. X, p. 62 ff.

24. GORAYĀ/GAUR/GHOR/GAURU

This clan can be traced back to the third century B.C. Ptolemy has referred to a country named Goruaia and to a town named Goraya. Strabo has also mentioned it.[83] This country was situated in the Pamir mountain/valleys, between Badakhshan and Khota in Central Asia. As per W.W. Tarn, Goruaia was a part of Menander's empire in second century B.C.[84] After their arrival in India, these people of the Gorayā clan of the Jats, founded another town on the G.T. Road, between Ludhiana and Jullundur and named it after their old principal city in Central Asia as Gorāyā. These people are still residing in the same area. Possibly the Gaur/Gauru/Grauri Jats are the same as Gaurayā because Ptolemy says that it was irrigated by Gaurayus river (Gaur/Ghor) of the Puranas.[85] *Mārkaṇḍeya Purāṇa* mentions the Ghora, and the Guruha, Separately.[86]

25. GONDAL

They are the people who were known in the history of Kashmir by the name of Gonand. Their history is well known and is not repeated here. They ruled over Kashmir for centuries. The name, Gonad, with the suffix 'al', became Gonadal and was Sanskritised into Gonand. It is worth noting that the Nand Jats (pre-Mauryan) are now called Nāndal/Nānder.

26. HĀLA

Coins of a king named Ripu Salya have been found and these Coins have the fire altar on them.[87] V.S. Agrawala says, "they migrated from west through Baluchistan and Sindh, where they left traces of their name in Salvka-giri, (mentioned by Pāṇini) the present Hala mountains; and then advancing towards north Sauvira and along the Sarasvati, finally settled in north Rajasthan.[88] Satyavān was a Salva (Hala) Prince and Savitri was a Madra Maderna Princess (Madras, were descendants of Sibi's son

83. XV, p. 567.
84. *The Greeks in Bactria and India*, p. 226.
85. Majumdar, *Ancient India*, p. 109-110,
86. LVIII, 36.
87. *JRAS*, 1901, p. 97 ff,
88. op. cit., p. 55,

Madraka. Their infantry is mentioned as Salva Padati on the basis of the modern name of mountain Hala. It is probable that the modern Hala Jats were called Salvas by the ancients, but Sal/Syal is a separate Jat clan also. Elliot mentions a king, Hala, contemporary of Alexander[89]. "Hāla Syat Sālvahan" says *Amarakośa* commentary by Kshira.(हाल स्यात् सालवाहत:) "Śālo Hāla Nripe" says *Viśva Prakāsha Kośa*. Madhyamadhikara, in *Siddhānta Sārvabhauma*, mentions Salivahana, author of *Prākrita Saptaśati* and adds, "Tadiya Śakah", तदीय शक. The Hala-Hūṇān of *Brihat Samhitā* are the Halas. Sālva is an incarnation of Asura Ajaka proving their non-Indian origin, perhaps.[90] Kāsikā says that Salva was a Kshatriya, whose descendants are called Sālva/Syāl.

27. HANS

They are also found in Europe (German, Hans/Hanz). They are originally placed in the Purāṇas on the banks of river Nalini in Central Asia, alongwith the Tomars.[91] *Vāyu Purāṇa* says it was a hilly area,[92] and *Mahābhārata* says it was a Mleccha country.[93] The river, Nalini is said to arise from the Bindusarovar, identified with Aling-Kangri range by S. Muzaffar Ali.[94] The same authority correctly identifies Nalini with Yang-tse river. Sabhā Parva mentions them with the Paur, Kundmān and Sibi.[95]

28. HENGĀ/HENG

They are the Hiung-nu of the Chinese, and are already discussed earlier. In Puranic literature, 'Hinga' meant Bahlika or *vice versa*, showing their connection with Central Asia.[96]

29. HER

As per Ghirshman, in 20 B.C., the king of Sogdiana was named Heraus (see under Sikarwar). In "Kushana Studies in USSR.", the "Heraios" are mentioned as a tribe of Kushānas.[97]

89. op. cit., pt. I, p. 108/109.
90. *P&SM*, p. 109.
91. *Vāyu Purāṇa*, 47/56.
92. *ibid.*, 45/35.
93. *MBT*, Bhişma Parva.
94. *The Geography of the Purāṇas*, 1973, p. 69.
95. Sabhā Parva, 52/13-18.
96. *Mārkaṇḍeya Purāṇa*, 58/52.

This is the Her clan of the Jat, and ignoring the suffix- us/ios, we get the correct name. The 'Her' are one of the *Asli* (original) Jats. Her means Lord or Master in 'Gothic'.

30. JĀKHAD

They are mentioned in the *Mahābhārata* as Jāgud. *Mārkaṇḍeya Purāṇa* also mentions them in the north.[98]

31. JAṬĀSARĀ

They are mentioned in the *Brihat Samhitā* as Jaṭāsura, alongwith the Poṭals Chhinās, Bhallas, etc. *Mahābhārata* reports that Krishnā was abducted by a Jaṭāsura and Sabhā Parva mentions Jaṭāsura Madra-Kas, as bringing presents for the Pāṇḍavas. They are now called Āsrā, the prefix Jat, coming from Mahābhārta times, is dropped, just as Jaṭarāṇās are now called Rāṇās. only.[99]

32. JUNA/JAUṆA

They are probably the same as Yaunas of Buddhist and Sanskrit works and perhaps, are to be identified with the Prārjuna of *Arthashāstra.* V. Smith says that in 226-241 A.D., a Juna king of Sirhind, had diplomatic relations with the first Sassanid king, Ardshir, of Iran.[100] This shows that they had come to India much earlier than the movements of Jajuans of the Chinese, to be identified with the Jenjuan Jats and Rajputs.

33. KĀK

They are mentioned in *Vāyu Purāṇa.*[101] They are mentioned in Allahabad Pillar Inscriptions of Samudragupta, alongwith Kharap, Salkalān, etc.—all Jat clans.[102]

97. B. Gafurov, op. cit., p. 179.
98. *Mārkaṇḍeya Purāṇa* LVII, 40.
99. See *Tribes and Castes* Vol. II.
100. *EHI,* 4th Edition, p. 289 note.
101. 4/2/14.
102. See also *IA*, Vol. II.

34. KĀNG

In Sanskrit works, they are mentioned as Kankas. Their Central Asian origin has already been discussed. *Viṣnu Purāṇa* and *Brahmāṇḍa Purāṇa* mention the Kang as ruling over South Mahārāshṭra and Bhoj areas. According to Fleet, they were ruling near Hyderabad and the Musa river in the south (Deccan).[103] They are mentioned in the *Aban Yasht*, where the brave Hunas (Huns ? Sunu ? Son ?) of Vaesaka invoke the goddess Ardvisura (Ardoksho of the Kusanas?) at the gate of the lofty fort of Khsathrosaoka of the high and holy Kanga.[104] Firdausi places the fort of Kang (Kangdez) at about a month's distance from China.[105] Modi also mentions a Khyaona Arejataspa, (perhaps reminding of Ari-Zatoi of the Manḍa empire).[106] The Chinese name of Sogdiana—Kang—is so named as the Kang-nu were the rulers there.

35. KAṬĀRIYĀ/KAṬĀR

The Chinese work *Pei-She*, refers to a king of a Ta Yue-che (i.e., Great Jats) and called him Ki-to-lo which has been rendered by historians as Kidara, perhaps, because in the Chinese language, 't' is used for 't', 'th', 'd', etc. But, the Chinese name She-ki-lo is rendered as Sakala where both Ki and Lo are rendered as Ka and La. So, Ki-to-lo can be rendered, as Katara with equal justification. In fact the word Kedara, was taken as Ketara in Eastern India, as per *Brihat-Kalpa Sūtra Bhāṣya.*[107] Paul Pelliot supposed that they (the Kidarites) were a clan of Tukhars (Takkhars), perhaps, because they were settled in Turkharistan area.[108] It is generally agreed that Ki-to-lo (Katara or Kidara) is a dynastic name. In fact, it is a clan name and Kaṭāriyā Jats are even now found in Rohtak district, e.g., in village Samchana. This is further proved from the Chinese annals *Pei She* itself as it says that Ki-to-lo, the king, was attacked by Jujuan and further it says that another Ki-to-lo was presssed westwards by the Hiung-nu (Hunas or Henga Jats). Again Ki-to-lo is the name of a country

103. *JRAS*, 1905, p. 293.
104. J.J. Modi, *ABORI*, commemorative Volume, 1977, p. 70.
105. *ibid.*, p. 69.
106. *ibid.*, p. 75.
107. *VIJ*, Vol. XVI, pt. I, p. 86; and *JNSI*, 1950, 12, p. 199.
108. *JA*, 1934, p. 42.

whose ambassador visited China in 477 A.D. according to *Wei Shu*. This is the same story of a clan name used for the king as well as for the people and the country over which he ruled. This thing happened, with Kaśvāns (Kusanas) the Gorayās, the Takkhars and so on. But the important thing is that this clan name Katara/Kidara, was used for a very long time on coins in Kashmir, by king Pravarasen II, son of Toramāṇa and also in Punjab by kings named Bhasvan, Kusala, Prakāsa, Silāditya, Kritavirya, etc., about whom nothing else is known. Only their coins show that they were Kidarites or Katariya Jats. The first Jat king called Ketara/Kidara, when pressed by another Jat tribe, named Janjuan (Jujuan of the Chinese), came to Balkh and from there attacked India, occupying Gandhara and four other kingdoms, while his son took Purushpura, i.e., Peshawar, before 436 A.D. Altekar however, holds on numismatic evidence, that Kidarites rose to power in about 340 A.D. In 356/57 A.D. Shahpuhr II of Iran attacked them in Gandhara and the Katāriyā Jats sought help from Dhāraṇ Jats under Samudragupta, and in 367/68 A.D. they crushed the power of the Iranian king in a fierce battle. In 375 A.D. the first king Kidara/Kitara was succeeded by his son, named Piru, who extended his power further into India and again Piru is a Jat clan. He was succeeded by Varāharan. Barhānā a village in Rohtak district, seems to have been named after him. Piru and Kedār are personal names of many Jats of today.

36. KHATRI

They are also an ancient tribe mentioned by the Greeks as "Xathroi", corresponding to Sanskrit Kśatri. Kauṭilya says that they had a " Vratashāstropjivin" type of Sangha or government. Jayaswal identifies them with the present Sindhi Khatris. Why not, also, with the Punjabi Khatris and Khatri Jats ? It should be remembered that "Kśātra" was the first king of the Persians and the ancient "Hittites" of Turkey, were in fact known to the Egyptians as "Khattis", i.e. 'Khaṭris', Khatri Jaṭs are now found in Rohtak/Sonepat areas.

37. KHAṬKAL/BAINS

They are mentioned in the *Mahābhārata*, alongwith Karaskara, Mahishaka, Karkana and Viraka, by their Sanskritised name Kata Kalika[109]. By removing the suffix 'ika', we have the proper name, Kaṭkal or Khaṭ Kal as they are named in Punjab. In Haryana they are called Khaṭ-Kar. It should be noted that Kakar, Varika, etc., mentioned here are all Jat clans (see under "Guptas" also, who are sometimes called Kāraskaras). As for Mahishas, they may be a Sanskritised form of Bains, which in Indian languages, gives the sound of Bhains (buffallo, Skt. Mahisha).[110] During the time of Naushervan (531-579 A.D.), the Sassanid emperor of Iran (who himself was born of a Jat lady of Tur clan, married by his father, Kavadh, in 498 A.D. when he was in exile and seeking the help of his Jat relations), we find that their chief, Khakan, at Balkh was in favour of peace with the Iranians. But the Haphthals (Haitals – Antals ?) who were now under the Gaṭkal clan, did not want peace and, therefore, they killed the ambassador sent for this purpose. The result was a civil war among the Jats. The army of Khakan, under General Fanz (should be Bans—a Jat clan, the same as European Vans/Vance) attacked and defeated the Gaṭkals (Khaṭkals) and killed their king. The Khatkals, called their elders' meeting and elected Fagane Bagani as their new leader. But Naushervan feared the increased power of the Balkh Khakan and so, came on the side of the Khaṭkals. The result was peace and marriage of Naushervan with a daughter of the Khakan to cement the ties. Hermuzd, his successor, was born from this marriage. Our point here is to show the existence of Khatkal Jats in that area in sixth century A.D. The famous martyr of our Independence movement S. Bhagat Singh, was a Khat-Kal Jat.[111]

38. KHARAB

They are mentioned in the Allahabad Pillar Inscription, as Kharaparikas. The *Padma Purāṇa* calls them Mlecchas, which is a proof of their being foreigners.[112]

109. *MBT*, Karṇa Parva, 37/54.
110. A.C.L. Carlleyle, *ASI*, Vol. VI, p. 47.
111. *JBBRAS*, 1914, Vol. XXIII/XXIV, p. 577 ff.
112. A.B.L. Avasthi, *Prāchin Bhāratiya Bhugol*, Lucknow, 1972, p. 202.

39. KHOKHAR

They are named in *Vāyu Purāṇa* and *Visnu Purāṇa* as Kokarakas. You remove the suffix 'ka' and get Kokar—the same as Khokhar.[113]

40. KUṆḌU

Pāṇini mentions Kaunduparatha, as a part of Trigarta, Jullundur kingdom. The Kulun, mentioned by Pāṇini, are the Kahlon Jats, Kuluta, Kālān, Krishna of the Purāṇas, residents of Kullu, Himachal Pradesh. The Kuninda, however, are the Kundus. The coins of their king Amogha Bhuti, (king of Kunindas) have been found at Tappamev district Hoshiarpur, Punjab. According to *Vāyu Purāṇa* the Kundus were living on the banks of the Sita river in Central Asia. It is identified as the Tarim river.[114] J. C. Vidyalankar says, it is the Yarkand river or Jarafshan, still called Sito, by the Chinese.[115] A city, Kundus on the Pamirs, is named after them.[116] Sabbhā Parva mentions a people called Kundamān, alongwith the Hans, Sibi and Paur.[117]

41. LĀMBĀ

They are called Lampākas or Lampās in the Indian literature, although *Garuḍa P.* mentions them as Lāmbā. *Mārkaṇḍeya Purāṇa* mentions them with the Kuserus, Chulikas, etc., as people of the north.[118] The *Matsya Purāṇa*, too, mentions them. The *Mahābhārata* while mentioning them, seems to indicate their fierce warlike qualities.[119] The Greeks mentioned them as Lambagae. Lassen has identified their habitat as the region of Lambagae, south of Hindu Kush near modern Lamghan. *Abhidhānachintāmaṇi* of Hema Chandra says, "Lampakastu Murundah Syuh", showing that they were considered Śakas. Murunda is a Śaka/Scythian title, meaning 'Chief/Head. D.S. Lāmbā, ex-Justice of Punjab and Haryana High Court, was a scion of this clan.

113. See Elliot and Dowson, op. cit., and *Tribes and Castes*, Vol. II.
114. S.M. Ali, op. cit., p. 105.
115. *Bharat Bhūmi*, p. 123.
116. *Through the Pamirs*, p. 209.
117. Sabha Parva, 52/13-8.
118. Chapter LVII.
119. *MBT*, Drona Parva, 121/42-43.

42. LOHĀN

They are frequently mentioned in the history of Sindh. *Mahābhārata* mentions them as northern people alongwith Kambojas and Rishikas (Arsikas, Asikas).[120] The form of their name is Lohān itself. "The Lohāns, who were apparently Jats.....knew no distinction of great and small".[121]

43. LOHARIYA/LOHAR

This clan is famous in Kashmir history and gave it a whole dynasty called Lohar dynasty. Their settlement in India was Loharin, in Pir Pantsal range. The Lohar Kot—fort of Lohars—is named after them. The famous queen Didda, married to Kśemagupta, was daughter of Lohar king Simha Raja, who himself was married to a daughter of Lalli (Jat clan) Sahi king Bhima of Kabul and Udabhaṇḍa (Und, near modern Attock).

Thus Didda was a Lohariyā Jat scion, and a granddaughter of Lalli Jats of Kabul baselessly called Brahmans. The descendants of their ruling family are still called Sahi Jats.

Queen Didda, made one Sangram Raj, her successor. He was the son of her brother Udaya Raj and he died in 1028 A.D.[122] Lohar itself remained with Vigrah Raj.[123]

Alberuni refers to this castle—Lohar Kot—as Loha Kot, and Mahmud Ghazni's attack on Lohar Kot was a dismal failure. Farishta tells that Mahmud failed because the fort "was remarkable on account of its height and strength."[124]

Lohariya Jats are also now settled in about six villages near Mathura and other areas.

44. MĀCHHAR/MĀṬHAR

Mahābhārata mentions them and locates them in the west.[125] Kaniska had a minister called Māṭhara.[126] Their name was Sanskritised as Matsya (fish—Machha in Prākrit means

120. *MBT*, II, 27, 22-26.
121. Elliot, *EHI*, Vol. I.
122. *RAJAT*, VI, 355, and VII, 1284.
123. For details see, *RAJAT*, Vol II, p. 293; Steins, note E.
124. See "The Castle of Lohar", *IA*, 1897.
125. *MBT*, Sabha, XXXI, 1195; Vana, LI, 1991; Santi, LXI, 2430.
126. *AIU*, p. 147.

fish). Machhari near Alwar, was named after them.[127] They are the Machiya of Darius. *Mārkaṇḍeya Purāṇa* mentions them as Māṭhara.[128]

45. MĀN/MAAN

The *Vāyu Purāṇa* mentions them as Maunika or Maun (Man) *Viṣnu Purāṇa* mentions them as Maunas, a tribe of Gandharvas, who annihilated the Nāgas (Wilson's Edn.). They are the same as the English/German, Maan. Their coins have been found in Goa/Konkan areas. Perhaps, they are the Mannai on the west of Caspian sea, who in the eighth century B.C. had their kingdom, called Mannai, now Armenia (Ari-Mān). They were under the overlordship of Tiglath Pileser IV and it was on their seat that Deioces Maṇḍa founded his empire.

46. MĀNGAT

In the Tang period of Chinese history, the Chinese called the Mongols, as Mengu pronounced as Mung-nguet.[129]

It is this word Mung-nguet which is now written as Mongait in Russia, e.g. A.L. Mongait, author of the *Archaeology in USSR*, Pelican series, London (1961) and is written as Mangat (a Jat clan) in India. B.S. Mangat, Deputy Inspector-General of Police, Punjab, is a scion of this clan. This clan's name appears in *MBT* as Manonugāt—a country in Kroncha Dvipa, east of Pamirs.[130] This has almost exact similarity with the Chinese form.

47. MAHLĀVAT/MALL/MALLI

They are perhaps the same as are described by the Greeks as Malloi. They were in fourth century B.C. on the west bank of Ravi and the south of Chenab-Jhelum confluence. They are described as extraordinarily strong and brave. They had alongwith the Oxydra-Kai, about one lac men under arms. The Greeks were terrified of them and it was with great difficulty that Alexander persuaded them to fight these Mallis. Alexander had a narrow escape in that battle. As expected the "Mālavas" were enemies

127. *ASI*, Vol. VI, p. 84 ff.
128. LVII, 37.
129. *JA*, 1920, I, 146, quoted by *SIH&C*, p. 409.
130. Bhişma Parva, 12/21.

of their neighbour—Oxydra-Kai (not identified, so far) and to face Alexander, they made peace and each unmarried Malava boy and girl was married to Oxydra-Kai girls and boys. Though the Greeks said that they won, but the scene of the treaty negotiations, does not reflect the 'defeated' Mallovai. From the Punjab 'Malwa', they went to Rajasthan and finally to Central India and named it as 'Malwa'. They had a republican form of government and their coins have the legends 'Mālavanām Jaya', 'Mālavaganasya Jaya', etc. The present Mall Jats are their descendants. Incidentally, the Saubhuti (or Sophytes, of the Greeks) are the modern Sobhati (Punjabis) and Agiri or Agri is a caste in some Rohtak villages. It is significant that *Niti Prakāshikā* calls them, "devoid of religion". Megasthenes says that they settled in the Punjab at the time of Dionysius (Danaveśa ?).[131] Pāṇini and Chandra say that they were neither Brahmans nor Kśatriyas. They buried their dead and mounds were raised over their dead. Mal/Malli/Mahlāvat[132] seem to be the same. Mālavata as such are mentioned by Pātañjali.

48. MĀVALĀ

They are mentioned in the *Mahābhārata* as Māvellakas, the present Māvalā Jats.[133]

49. MADRA/MADERNA/MADHĀN

They are frequently mentioned in the *epics* and the Purāṇas. Their king, Salya, fought in the war. Madri, mother of Nakula and Sahadeva was a Madra princess. Sabhā Parva shows that 'Jatasura Madra-Kanam' (i.e. Asra and Madra Jats) brought presents for the Pāṇḍavas, who were their relations. They are also called Mad or Madh (Madhan), as well as Maderna nowadays. In Kurukshetra alone, they have twelve villages.[134] Many Madhan Jats are now Muslims also. They are recorded in the Bible as Madai.[135] In Prākrit, the name Madra, becomes Madda. Their deity at Sakala, is called Kharaposta, which is an Iranian form.

131. Fragments, XLVI, 7.
132. Fragments, XXXVIII.
133. *MBT*, VII, 4, 46.
134. *ibid*,, II, 2, 12-13.
135. Genesis, X, 2.

They ate pork and beef, drank rum with milk.[136] Their strange dress, banners, arms and chariots are also noted.[137] They came from the Iranian side.

50. MUND

The *Visnu Purāṇa* says that 13 kings of Munda clan shall rule over India for 200 years. But history, as known today, does not indicate the existence of any such reign. The fault lies with history, not with the Mundas, who did rule over India for two centuries. According to J. Allan, "We have considerable evidence to show that in the early centuries of the Christian era, the Murunda (Munḍ) kingdom was a powerful one, covering a greater part of the Ganga valley, and that the dynasty was a foreign one."[138] We have maintained that all the Jats, Gujars, Ahirs (the later Rajputs) came from outside in different waves. No wonder, that the Munds, ruling at Magadha, were found to be kings of foreign origin.

51. NUNIYĀ/NUN

Nun or Nunna is mentioned by L.A. Waddel as a title of Phoenician kings.[139] They are mentioned in *Rājatarangiṇi* as Lāvaṇya —Sanskritised form of Nūn (salt) and are described as fierce fighters. A Nūn from Rohtak is specifically mentioned.[140] Sir Feroz Khan Noon, ex-Minister ot Pakistan, was a scion of this clan.

52. NAHRĀ/SANGHA

Both these clans are mentioned in the Sundha Hill (Jodhpur) inscriptions of Chechigadeva Chauhan.[141] The Nahrās may be the Neuri of the ancient Greeks, and the Naharians of the Egyptian Pharaohs.

136. *MBT*, VII, 44, 28, 36.
137. *ibid.*, IV, 8, 3-4.
138. B. N. Puri, *India under the Kusanas*, p. 51.
139. op. cit., p. 163.
140. *RAJAT*, IV, ii.
141. *EI*, Vol. IX, p. 74.

53. OḌHRĀN/AUḌHRĀN

The Purāṇas mention them as "Śakānoḍhrāna", i.e., Śaka Oḍhrān. They are mentioned in Sabhā Parva of *Mahābhārata*[142] as well as *Visnu Purāṇa.* Their first ancestor was Oḍra, and his descendants are called Oḍhrān.

54. PANGĀL

They are mentioned in *Mārkaṇḍeya Purāṇa* and also by Varahamihira as Pingalaka.[143] By removing the suffix 'ka' we get the correct clan name as Pingala or Panghal. They have no connection with the wings (Pankha) of any bird, as suggested by Ibbetson.[144] They are now found in Mohindergarh district of Haryana.

55. PHULKĀ

They are mentioned in the *Bhāgavata Purāṇa* alongwith Kiratas, Hunas, Pulindas, Kaṇkas, etc. Their name given there is Pulkasa.

56. PARODĀ/PARADA

Pargitar correctly points out that they were in the North-West.[145] *Mahābhārata* mentions them.[146] They are mentioned as Paroda Śakas, and as Paladas and were very prominent in the fourth and fifth century A.D.[147]

57. PUNIYĀ/PAUNIYA

The people called Paunikas (Paunas) are mentioned in *Vāyu Purāṇa.* They were ruling near Jagadhri on the Yamuna river and their epigraph has been found at Jagatgram near Chuhadpur in Dehradoon district.[341] Herodotus mentions a people, Paeonia, a colony of Teucarians.[149] The Paeonias were transferred from Hellespont to Asia, under the orders of Darius the Great.

142 *MBT*, Chapter. 47.
143. *Brihat Samhitā*, IV, 26-27.
144. *Tribes & Castes*, Vol. II.
145. *Ancient Indian Historical Traditions*, p. 206 and 208.
146. Sabha Parva, 50/1832.
147. For details see *JBORS*, XVIII, 209.
148. *SIH&C*, p. 263.
149. V. 12-27.

Here we have the Pauniya and Tokhar Jats in Europe in the sixth century B.C.

58. POTALIYA/POTAL

A Sanskrit inscription from Kashmir mentions a king styled as Potala Deva Shahi, alias Nava Surendraditya Nandin. Here Potal is the clan name of this unknown Jat king; Deva Sahi is the usual title taken by all the Jat kings. It is the same as the Deva-putra Sahi of the Kaśvān Jats, and the title of Allahabad Pillar Inscription. Potals are also mentioned by Varāhamihira, alongwith 'Jaṭāsura" (the brave Jats ?), Chhinās, Bhallās, etc.

59. RĀṬHI/RĀṢṬRI

They are mentioned in the Indian literature as Rastrikas/ Rathikas. By ignoring the suffix 'ka' we get the modern name Rathi. Their identification with Rastrikas is definitely justified for we find that the corresponding German name for the clan is still 'Raster'. Peter Raster, a German, is now teaching in the languages department of Delhi University.

They are mentioned alongwith the Bhojas, and both have elected an executive governing body. The name Saurāṣtra is known after them, as per Jayaswal. *Arthashāstra* mentions Surāṣtra as well as their Rāṣtrika, government.

In Asoka's inscriptions they are mentioned as Rastikas, in the Girnar, Raṭhikas in the Shah Bāzgarhi, and Raṭhakas in the Mansehra inscription. (For the use of the word Rathika, see Barua's *Old Brahmi Inscription.*)

In the inscription at Hāthigumphā, king Khārvela of Oiissa, is stated to have defeated the Rathikas and Bhojakas, i.e., Rāṭhis and Bhojas in the fourth year of his reign. Their royal insignia was umbrella. They were, at that time in the Central India (East Malwa ?). It is significant that the inscription of Khāravela says that Rathis and Bhojas, "were abandoned by good Brahmans". Why ? Obviously because they were conquerors and they had not accepted the orthodox, unequal and useless ideas of those priests. They had their own priests called the Magas or Bhojas, after they settled in Bhoja country.

Rāṭhis are now a trading and business community in Gujarat State, and, of course, they are a Jat clan in Haryana, Rajasthan

areas. Shri Preet Singh Rāṭhi, a minister in the Haryana cabinet, bears this name.

60. SAHOTĀ

The Puranic expression, "Hūnā Darvā Sahudakā" contains their name as Sahuda or Sahuta. Their association with Hunas, explains their foreign origin.

61. SAMRĀ

This clan, too, was settled at one time in the lower Indus. They are mentioned by Farishta, who says on ancient authority, that the Samras had a kingdom in Sindh and were in fact one of the two main Zamindars (landlords) of Sindh, up to 782 A.H. (1380 A.D.) when many of them embraced Islam.[160] The remaining Samrās are now followers of Sikhism.[151]

62. SANDHU

The ancient Greeks mentioned them as Sindi (Sindicar of Herodotus) and placed them on the Basphorus. In Indian literature they are mentioned as Sindhu or Saindhava and are associated with Sauvira—of the expression Sindhu—Sauvira. In *Kūrma Purāṇa* and *Vishnu Purāṇa*, they are mentioned with the Huṇas : "Sauvirāh Saindhavā Hūṇān". (सौवीरा सैन्धवाहूणा:), as residents of Sakala, Sialkot. Pāṇini mentions a *Janapada* (Republic) of the Sindhus between Jhelum and Indus rivers.[152] In Mahābhārata war, they fought on the side of Kauravas.[153] A copper plate inscription of Gujarat, Chalukiya Pulakesi Raja refers to Tajiks, i.e., Arabs who had defeated the Sandhus and other tribes in West India. Earlier, in 739 A.D., they had defeated the Arabs under their king Punyadeva. In 756 and 776 A.D., they twice repulsed the Arab naval attacks.

150. Briggs' Edition, Vol. IV, p. 422.
151. See chapter on Sindh.
152. V. S. Agrawala, op. cit., p. 50.
153. Bhisma Parva, p. 882.

63. SIDDHU

They are mentioned in the *Vishnu Purāṇa.*[154] The royal houses of Patiala, etc., are from this clan. Brār, another clan, has separated from Sindhus and so Brārs are Sindhus. H.S. Brār, Governor of Haryana is a scion of this clan.

64. SARĀNH, SARĀMGHA

In an inscription found in Kashmir, relating to the seventh century A.D., there is a reference to a minister named Makar Singh, who is called a Sarānha. He is stated to have constructed a city in Kashmir. In this reference we have the earliest known mention of this Jat clan. Perhaps, they are the Sarangians of Herodotus who had the same areas as the Maṇḍas in the battle of Thermopylae.[155]

65. SEOKANDA

They are mentioned in the *Vishnu Purāṇa* as Sukanda.[156]

66. SOLGI/SOLANKI/SULIKA/CHULIKA

They are mentioned in the Purāṇas as Sulikas and Chulikas. The *Matsya Purāṇa* says that they were the people through whose country flowed the river Chakhsu.[157] Pargitar suggests that Chakshu may perhaps be taken for Vaksu which is the Oxus, and says that in that case the Sulikas may be the people on the Oxus river in Turkistan.[158]. The *Brihat Samhitā* connects these people with the Gandhārs and Vokkanas, (occupying modern Wakhan). According to a Buddhist historian of Tibet, Tara Nath, the kingdom of Sulik was located beyond Togara which may be further identified with the country of the Tokharas,[159] according to some Togara may be identified with modern Ter in the south, which does not seem to be correct. P.C. Bagchi in, *India and Central Asia* says that the Sulikas are originally from Sogdiana in Central Asia,

154. Wilson's Edition, p. 158.
155. VII, 67.
156. op. cit., 157.
157. Chapter XX, 45, 46.
158. *Mārkaṇḍeya Purāṇa,* p. 342, note.
159. See also *IA*, IV, 364.

and came to settle in India.[160] According to him the Sulki Rajputs of Shahpur district, the Solgi and Solakhi Jats of Multan region and the Sud of Amritsar, Ludhiana in the Punjab, the Chālukyas of the Deccan, and the Solankis of Gujarat in ancient times, appear to be the remnants of the Sogdians. According to Buddha Prakash, the word Chulika is variant of Sulika which represents the Chinese Suli.[161] The *Mārkaṇḍeya Purāṇa* mentions them as two different people, both in the north.[162]

In the sixth century A.D., the Sulikas are mentioned in the Haraha inscription of Iśānavarman Maukhari, who is supposed to have defeated them. Dr Roy Chaudhuri, suggests that the Sulikas should be identified with the Chālukyas who are mentioned in the Mahākūṭa Pillar Inscription.[163]

Thus the Solānkis and the Chalukas of the later period are the same. The original word may be Sulik which was found similar to Chulik, meaning the palm, by the Brahman priest at the Mount Abu fire sacrifice. Therefore, it was given out that the Chālukyas were born from the palm (Chuluk) of Brahmā. A grant of a Dhārasen II of Vallabhi, mentions the Saulkikas, alongwith Pratisārakas, and Chauroddharanikas. The last two words may be the forerunners of Pratihāra and Chaudhari (two titles) respectively. This inscription edited by J.F. Fleet is dated in the 252 of Gupta era. (?)[164] Upendra Thakur, rightly identifies them with the Huṇas of whom they were a part.[165] The people called Chulik are still found in Central Asia.

67. SIKARVĀR/SAGARWĀR/SAKARWĀR

They are the same as Sakaravākas of the Purāṇas. In Mathura, they call themselves Sagarvār which is the same. They are called Sacaravcae by the Greeks and this name is the same as the Puranic name. In about 100 B.C. the Sakarwārs began to play an important part in the politics of Persia. Their part in the death of Phraates II and Artban was significant, and they practically

160. op. cit., p. 146.
161. *SIH&C*, p. 258.
162. Quoted by B. C. Law, op. cit., p. 384.
163. *ibid.*
164. *IA*, January 1886, p. 187.
165. *The Hunas in India*, pp. 191-194.

appointed Sinatroces as king of Persia in 77 B.C. In 27/26 B.C. when Phraates IV was contending with his adversary, Tiridates, the role of Sikarwārs was decisive.[166] From A. Gardiner's book, *The Coins of Greeks and Scythian Kings of Bactria and India in the British Museum*, Plate XXXIV, 8 we know, that the names of two kings of Sikarwār clan were Artader and his son Hyrcodes. They were ruling at Sogdiana and Bactriana in the second half of the first century B.C. As per Ghirshman, the Kusana king, Heraus (of Her clan) sat on their throne in about 20 B.C. This was the period of the rise of Kaśvan Jats and their ally, the Kangs (Kang-nu or Kang-kiu of the Chinese and Kankas of the Indian works) occupied Bukhara. Their coins have been found at Tali-Bargu, near Samarkand.[167] R. Ghirshman identified them with the Sacaravae of the Greek writers and the Sakarav or Sakara of the coins. O.G. Von Wesendonk has rightly identified them with the Sakarvāka of the Purāṇas.[168] According to J. Marquart, they were the people meant in the inscription of Darius and styled as Saka-Haumavarka[169] but although both the Sakarvārs and the Virks were Jats (Sakas), it is the latter people who are named by Darius. Of course the ruling clan of Virks had the Sikarvārs and also other clans under them, as partners, at that time, but that was in the sixth century B.C. Ultimately, their kingdom was annexed by Kaniṣka into the Kaśvān empire, as the Kaaba Zarathustra inscription of Shahpuhr I, shows that Sogdiana, alongwith the cities of Bukhara, Samarkand, Tashkand, etc., were inside the empire.[170] So, the Sikarvār came to India in the first century A.D. or earlier. Perhaps, they are the Sagartians of Herodotus and of the Behistan inscription.

68. TAKHAR/TOKHAR/TUSĀR.

Mārkaṇḍeya Purāṇa mentions them with Kambojas, Barbaras and Chinās and are called Vāhyato Narāh, i.e. "outside people".[171] This shows that they were still not considered Indian at the time of *Mārkaṇḍeya Purāṇa*. *Mahābhārata* mentions the Tukhāras as well as

166. Albert Hermann, *Sacaraucae in Pauly*. . . ., Vol. I, pp. 1161-1620.
167. J. De Morgan op. cit., pp. 536-544.
168. *Kusan, Chioniten and Hephthalites*, 1933, p. 337.
169. op. cit., p. 43.
170. See *American Journal of Semetic Languages and Literature*, 1940, p. 354.
171. LVII, 39.

Tusaras. Tuśārs are also mentioned by the *Vāyu Purāṇa.*[172] There it is clear that Tukharas and Tuśāras were different. That is why we have the Takhars as well as Tusār clans among the Jats. *Mahābhārata* places them beyond the Himalayas and correctly so. The *Hari Vamśa* mentions them with Śakas, Pahlavas, and others and they are branded as *Mlecchas*—another proof of their Central Asian origin and conquering nature. But the Greek writer Strabo (obviously a much fairer judge than the author of *Hari Vamśa*) has only praise for them, in spite of the fact that they had destroyed the Greek kingdoms of Bactria. Says he: "The best known of the nomad tribes are those who drove away the Greeks out of Bactria, the Asi, the Pasiani, the Tochri and the Śacarauli, who came from the country on the other side of the Jaxartes..."[173]

Here Asi are another name of the Śakas (Asiagh Jats, Asik, Skt., Arsika); the Pasiani has been rightly corrected as Kusiani (the Kuśāṇas), and Tochri are the Tokhars/Takhars, and Sacarauli are the Sakaravakas of the Purāṇas. Lassen, identified the Tochares with the Tukharas and locates them in the north Hindukush.[174] Their role in the history of Kashmir in the ninth/tenth century A.D. is important. The Tokhars are an important clan with a brilliant past. Their clan gave their name to a language (Tokhari), to a country (Tokharistan). Many books/articles have been written about them, e.g., P. Pelliot's '*Tokharien et Koutcheen*"[175], "*A Propos due to Kharim*"[176]; W.B. Henning's "*Argi and the Tokharians*". Sylvain Levi's, "*Le Tokharien*"[177]; W.M. McGovern, "*The Early Empires of Central Asia*", etc. They seem to have come to India in the second century B.C. to second century A.D.

69. ṬĀNK/ṬĀK

Tanks or Taks are mentioned as one of the thirty-six royal houses of Indian Kśatriyas, but, said Col. Tod in his *Annals*, they have disappeared from history owing to conversion to Islam in the thirteenth century. Not completely yet, a large number of Tanks

172. XIV, 118.
173. Strabo, XI, 151.
174. B. C. Law, op. cit., p. 396.
175. *JA*, 1934.
176. La Haute Asie.
177. *JA*, 1933.

are now followers of Islam, there are many Tanks still existing among the Hindu Jats.

A Tak kingdom is mentioned by Hiuen-Tsang (631-643 A.D.). It is mentioned as situated towards east of Gandhāra. Hiuen-Tsang gives its name as Tekka, and the history of Sindh, *Chach-Nama*, mentions it as Tak. Its capital was Shekilo (Sakala, modern Sialkot), and formerly king Mihiragula was ruling from this place. In seventh century A.D., its people were not pre-eminently Buddhists, but worshipped the sun, too. *Abhidhāna Chintāmaṇi* says that Takka is the name of Vāhika country (Punjab). For what follows, we are indebted to Chandrashekhar Gupta for his article on Indian coins.[178] The Tanks must have come to India, prior to fourth century A.D., i.e., with the Kuśāṇas. And with the Kuśāṇas, they must have spread up to Bengal and Orissa, like the Māns and Kangs who spread into southern Maharashtra and the Deccan. In Orissa, the Tanks, had their rule in Orissa proper, Mayurbhanj, Singbhoom, Ganjam and Balasore districts. They are called by historians as "Puri Kushāns" or Kushānas of Puri (Orissa). Their coins have been found at Bhanjakia and Balasore (Chhota Nagpur) and these coins have the legend Ṭanka written in Brahmi script of the fourth century A.D. Allan suggested the reading Tanka as the name of a tribe,[179] and others generally accepted the reading Tanka as correct.[180] Allan placed them in the third or early fourth century A.D., while V.A. Smith placed them in the fourth or fifth century A.D.; R.D. Bannerji called them 'Puri Kushānas".

As for the proof that they were Jats, we invite attention to the fact that they still exist as such. Their association with the Kuśāṇas (Kaśvān Jats) further supports it. Their central Asian origin is proved by the fact that Niya Khrosthi documents from Central Asia, refer to coin denomination as Tangamule.[181] Here the word Tanga is the same as Tanka, and Muli meant 'price' in Central Asia.

Jain literature refers to the Tanks and the fact that they are termed 'Mlechhas', shows their foreign origin. The Jain works

178. *VIJ*, Vol. XVI, pt. I, p. 92 ff.
179. *Ancient India*, Plate XII, fig. 3.
180. *JNSI*, 12, 1950, p. 72.
181. *ibid.*, 16, 1954, p. 220, f.n. 4.

say that the Tanks were invincible (cf Chandragomin for Jats, and Thucydides' remarks for Gatae). They were the inhabitants of Uttarapatha (N.W. India) and they traded with the Dakshinapatha (south Deccan) in valuable commodities like gold and ivory.[132]

To conclude, in the words of C.S. Gupta, "The legend Tanka has no other satisfactory explanation than this, viz., that these coins were struck by the tribe of the Ṭankana (Ṭakka) in the name of their community like those of the Yaudheya and Mālava. It appears that the name inscribed by these people on their coins, gradually came to denote the name of the coin".[183]

This is the origin of the Ṭakā used even now for coins. The coins of Mahmud Ghazni, bears the Sanskrit legend:

(अयं टंक महमूद पुरे घटे)

Allaudin Khilji, as well as Akbar, later issued Takkas. The Rewa Stone Inscription of Malaya Simha, of 1193 A.D., shows that Khilji spent 1500 Takkas for constructing a water tank, near Rewa. *Rājatarangiṇi* says that king Ananta of Kashmir, issued Takkas.[184] Tank coins are mentioned in the south also.[185]

In popular parlance, the Tank Sarohās are mentioned together (like the Dahiya-Ḍabās; and Siddhu-Brār combination). The cities of Tank, Sirohi are named after them. At one time, the entire Punjab was called Ṭānk Deśa. The reports of the Chinese pilgrims confirm this fact. Originally they were worshippers of the Snake-garlanded form of Shiva. Hence they were called Nāgas also.[186]

70. TOMAR

They are named in *Vāyu, Brahmānḍa* and *Visnu Purāṇas*.[187] According to Boher Inscription of 1337 v.s. they were ruling over Dehli before the Chauhans.[188] The Pehawa Inscription mentions a Tomar family descending from Jaula king. *Vāyu Purāṇa* says they were originally on the river Nalini in Central Asia, which arises in

182. J. C. Jain, *Jain Āgama Sāhitya men Bhārtiya Samaj*, pp, 173-74 & 480.
183. *VIJ*, Vol. XVI, pt. 1, p. 93.
184. Cunningham, *Coins of Mediaeval India*, p. 34.
185. *JNSI*, 30, (1968), p. 129.
186. cf. Jayaswal's views on Bhara-Sivas.
187. Wilson's Edition, p. 162.
188. *JASB*, Vol. XLIII, pt. 1, p. 108.

Bindusarover and goes eastwards (for identity of these rivers, etc., see under Hans). They are also mentioned in the *MBT*.[189]

71. TEVAṬHIYĀ/TEVAṬHI

Certain coins were found at Ujjain, and are described by K.P. Jayaswal.[190] A coin has a river with a fish on one side; it has a legend in the oldest form of Brahmi, reading, Tubathi or Turbathi. Probably its Sanskrit equivalent is Turvashṭi. Coin seems to be older than Maurya times. The name which is a place name, appears to be connected with the dynastic name Turvaśa. The reverse has a tree on the ground marked with a square.

These are the observations of late Dr. Jayaswal. His reading of the name, Tubaṭhi, is practically correct; it should be Tevaṭhi/ Tuvathi, but it is not a place name, it is a clan name of the Jats. The symbols of water (with fish) and earth (with tree) are the traditional symbols of the Jats (*Dharti-Pani* in Hindi). It is, perhaps, older than Mauryan times. Tabiti is the name of the fire goddess of the Scythians.[191]

If these suppositions are correct, then it shows that the Tevaṭhiyā Jats came to India during Achaemenid disturbances. Chaudhry Charan Singh, ex-Prime Minister of India is a scion of this clan and so is Justice Tevaṭyā of the Punjab and Haryana High Court. Many Tevaṭhiyās are now followers of the Prophet.

72. UṬĀR

They are mentioned by Herodotus as Utians, alongwith the Sarangians (Sarangha) and the Pactyans[192] (Pakhtoons). In the Purāṇas they are mentioned as Uttara. *Mahābhārata* mentions them alongwith the Lohāns, Rishikas and Kambojas.[193] In the sixth century A.D. they were fighting the Holy Roman Empire, alongwith the Bals and the Kulars. There they are named as Utargari, meaning the caravan of the Utar. The word Gari has given the Indian name Gari (wagon). According to *Cambridge*

189. VI, 9, 69.
190. *JBORS*, 1936, Vol. XVII, p. 65.
191. Rowlinson's *Herodotus*, Vol. III, p. 160.
192. Book VII, ch. 68.
193. op. cit., II, 27, 22-26.

Ancient History, Sargon, king of Agade (2371-2316 B.C.), hears some complaints from the merchants of the city of Purushkhand, near Kayseri in Cappadocia and goes to battle against "the land of Uta-rapashtum".[194] *CAH* is not sure of this name,[195] because of the wrong bifurcation. The correct bifurcation should be Utara-Pashtum, i.e., the land of the Utaras and the Pashtuns. These two people are the same as the Utians and the Pactyans of Herodotus. R.N. Frye, mentions them as Uti in Armenia.[196] Buddha Prakash says, "The clan of Yaudheyas has an unmistakable resemblance with the Yautiya of Laristan, the Ouitioi of Trans-Caucasia, and the Jut nomads of Kirmans".[197]

Clearly, the Utians are the same as the Utara of *CAH* the Uttara of the Purāṇa and the present Utār Jats. Their identification with the Yaudheyas, may or may not be there, though it is possible. The Pashtum/Pactyan, are of course the Pashtun/Pakhtun of modern Afghanistan and these people are also mentioned by Herodotus in the West, at that time. *MBT* mentions a country of Uttara and a king named Uttara.[198]

73. VIRK/VRIK

It is one of the most important clan. It is mentioned by Pāṇini, and V.S. Agrawal's identification with the Virk Jats, has already been mentioned. The same identification has been mentioned by Buddha Prakash.[199] *Mahābhāṣya* mentions Vrika and its derivative Varkenya, the Varkan of the Persians, and Hyrcan of the Greeks. The Caspian sea was once called the Sea of Vrkans (Hyrcanian). The identification of Hyrcan with Varkan has also been mentioned by Rawlinson in his History of Herodotus;[200] he mentions that even in the thirteenth century, their country in Central Asia was mentioned as Urkanich in Yakut. According to Herodotus they fought in the battle of Thermopylae under their leader named Megapanus, who was afterwards Satrap

194. Vol. I, pt. II, p. 426 ff.
195. *ibid.*, p. 428, note 3.
196. *MBT*, VI, 9,65.
197. *The Heritage of Persia*, 1962, p. 50.
198. *P&SM* p. 105.
199. *ibid.*, p. 251.
200. Vol. IV, p. 163.

of Babylonia.[201] They are one of the earliest clans to enter India, and up to the sixth century A.D. at least they were ruling in Malwa under their king Visnu Vardhana, Vrik. This history is given under the chapter on Harsha and is not repeated here. The Vriks are remembered in the *Brahma, Vāman* and *Markaṇḍeya Purāṇas.* Their antiquity goes very much deep in the past. A country called Uruk/Wark is mentioned in Sumeria, alongwith a country called Gutium. In fact, Trigan, the last Gutian king in the twenty-second country B.C. was defeated by Utu-Khegal, the ruler of Wark country. It is possible that this country has been named after them. The word Vrik in Sanskrit means a wolf, the same as Russian Volka, which also means the same. The river Volga is named after them.[202] In the Kusana period an officer of Vima Kadphises was a Vrika, according to K.P. Jayaswal.[203]

74. ATTRI

Śatapatha Brāhmaṇa mentions them. *Mahābhārata* mentions them as a people. Indradamana, an Attri king, gave various charities to the Brahmans.[204]

75. ĀṬAVIKA/ATAVĀL

Mahābhārata mentions them.[205] The phrase *Prithvi Sarva Smlecchāṭavika,* shows that they were associated with the *Mlecchas* from the west.[206]

76. ABARĀ

A country called Abarnium, alongwith another called Gutium was known in Sumer and Babylon. Abars or Avars are known in Central Asia. Aberia was their country in India. The Abarā Jats of Multan (Pakistan) are now Muslims by faith.

77. ANDAR

This name of a tribe is given in Gana Bhrishadi as Aṇḍara. They are the Andara of West Asia (Assyria) and the present Jats of Pakistan.

201. *ibid.*, bk. VII, ch. 62.
202. *P&SM*, p. 102.
203. *JBORS*, Vol. XVI, p. 258.
204. *MBT*, 12/234/18; 13/137/3.
205. *ibid.*, 9/32/4.
206. *ibid.*, Ram Kumar Rai, part I (Hindi).

78. OHLĀN/AULĀNA

This is the name of Sāntanava, as per *Rigveda* where he is given this patronym of Aulāna, as descendant of Ula. The present Oghlān clan of Central Asia are the same as Ohlān Jats in India.

79. AULAKH/AULUKYA

They are descendants of Uluka.[207] *MBT* mentions a country called Uluka.

80. AUJHLĀN/AUJJIHĀN

They are the descendants of Ujjihāna, as per Pāṇini. They are to be compared with the Aujhlān clan of Jats.

81. BHANGAL/BHANGU

This clan finds mention by the Greeks, at the time of Alexander's Invasion and it is mentioned under the name, Phegelas or Phegeus. It is well known that the Indian 'B' was termed into 'P' by the Greeks, and the suffix 'S' is to be ignored as a Greek peculiarity. Keeping these facts in mind the name that remains is Bhagal or Bhagu. Under both these forms, this clan is known even today. Pāṇini mentions them under the name Bhagala. They were a self-governing clan, ruled by an aristocracy, with justice and moderation.[209] Kaka, son of Kotal, grandson of Bhandargu Bhangu was ruling at Siwistan when the Arabs attacked Sindh.[210] Bhangu is given as the name of a demon, as well as the name of a mountain. *SED* also mentions a Bhangāsura.[211]

82. BĀṆA

The word Bāṇeya is used for the adherents of Bāṇāsura.[212] The present Bāṇa clan may be identified with them.

207. Pāṇini, IV, I, 105.
208. op. cit., 2/27/5-11; 8/54/1.
209. Mc Crindle, op. cit., p. 121.
210. Elliot and Dowson, Vol. I.
211. p. 744. See also Levi, in *JA*, 1890, p. 239.
212. See *Sanskrit English Dictionary*, M. Williams, 1960.

83. BASSI

These people are mentioned by *Ait. Br.* as Vasha.[213] They are the same as Basae of Herodotus and Vaisi of Assyria, one of the Median tribes. Bassis are now a Jat as well as Khatri clan. *Aitereya Brāhmaṇa* places them in Madhyadeśa. *Kauśitaki Upaniṣad* places them with Matsyas; *Gopatha Br.* shows them with the Ushinaras (Sibiyās).

84. CHEBUK

Pargitar in his *Mārkaṇḍeya Purāṇa* translation notes a people called Chibuka or Chivuka in the north of India.[214] They are the modern Chebuk Jats. They are mentioned in the *MBT.*[215]

85. DABĀS

Perhaps they are the same as the Dropice of Herodotus and Derbice of other authors. They were settled in the south-east of Caspian sea in sixth century B.C. Perhaps they are the Darvās of Indian literature.

86. DAHIYĀ

"The Dahi were spread over the whole country (Persia) from the Caspian sea to the Persian Gulf and the Tigris. They are mentioned in the scriptures,[216] among the Samarian colonists, being classed with the men of Archoe Erech (Orkan) of Babylonia of Susa and of Elan."

Strabo says that Arsaces, a king of the Dahi, conquered Parthia.[217] In 224 A.D., the Sassanids superseded, the Arscid Empire of Iran founded by him. Here the Orkan are the same as Varkan or Virks. "The Armenians still call the Georgians by the name of Virk, which is pronounced with a guttural termination".[218]

SED defines a people named Dadhika as a princely race.[219] They are also stated to be the same as Dahā, a name (of a people)

213. *ibid.*
214. op. cit., p. 378 note 44.
215. See. *SED*, p. 398.
216. *Ezra*, IV. 9.
217. Rowlinson, op. cit., p. 520.
218. *ibid.*, p. 530, note 4.
219. p. 475.

which is taken as Varia Lectio, for Vaideha in *Vāyu Purāṇa*.[220] The sea of the Dahae (Dadhi Sagar) is also mentioned as Dadhimaṇḍoda, a sea (Caspian) around Śakadvipa. In second century B.C., a Hindu settlement was established in Armenia under the patronage of king Valarasaces of the Arsacid (Dahiyā) dynasty. The temples of Lord Krishna built by these Hindus were destroyed by St. Gregory in fourth century A.D.[221].

87. DAHIMĀ

They are closely connected with the Dahiyā clan and both are mentioned together. In Rajasthan they are mostly Rajputs. The Dahimā Jats are now settled in Khekara and nearby villages of Meerut district (UP). They are one of the thirty six-royal races of India, alongwith the Bains, Sālār, etc.

88. DHAL

They are the Ḍahala of Indian history and literature. Their king Ḍahalādhisa (king of the Ḍahalas) is mentioned in Bilhaṇ's *Vikramānka Deva Charita*.[222]

Ḍallan was the name of a scholiast on Suśrauta.[223] Delhi is called the capital of Śaka emperor (Śakādhipa Rājadhānī).[224] See also Dhillon.

89. GAUR

G.H. Ojha, has brought to light the inscription on the temple of a goddess near Chhotisadri (Udaipur) which was inscribed on Magha Sudi 10th, Samvat year 547, by Yashavapusha Gaur, grandson of Rājyavardhana, in memory of his parents.[225]

Gaur is the name of a people in *Brihat Samhitā* of Varahamihira. The *MBT* mentions them under the name of Ghoraka, same as the later Ghori/Gauri.[226] It is the same name born by Mohammad Ghori.

220. *ibid.*, p. 477.
221. A.S. Altekar, *Indo-Asian Culture*. Oct., 1958, pp. 120-21.
222. XVIII, 93-95.
223. See *SED*, p. 430.
224. *ibid.*, p. 1045.
225. Nagari Pracharini Patrika, Vol. XIII, pt. I.
226. *MBT*, II, 1870.

90. GABAR

They are mentioned in the *Mārkaṇḍeya Purāṇa* as Gabalah.[227] Gabar or Zabar in Persian means high or superior.

91. GĀLLĀN

They are mentioned in the *Mārkaṇḍeya Purāṇa* as Gālava. The original name is Gāll, and the suffix 'an' or 'va' is added to it. The Gauls of Europe are their brothers.

92. GULIYĀ

They are the same as Kulya/Kuliya of the Purāṇas. The *Mārk. Purāṇa* mentions them alongwith the Matsyas in Central India. *Matsya Purāṇa* mentions a people named Kuliya.

93. GHUMAN/GUMAR

A people named Kuman are mentioned in the *Matsya Purāṇa.* But they are shown in the south, perhaps erroneously.

A person named Gomana, an architect, is mentioned in a Kushana inscription.[228] Ptolemy mentions a people called Khomar, and their country called Khomaroi.[229]

They are ancient Gumer or Gimri, the Cimmerians of ancient Greek.

It seems, the Gumar and Ghuman are the same.

94. JĀGLAIN

This clan is named as Jāngala in the *Vāyu Purāṇa,* alongwith Bodhās and Bhadhrakars.[230] *Matsya Purāṇa* says that the river Indus flowed through the country of Jāngalas. *MBT* also mentions them.

Jāguḍa—MBT says that they were a saffron growing people.[231] That places them in the north of Kashmir or beyond, further in the north, i.e. in Central Asian region of Balkh, famous for its saffron since ages. They are the Jākhaḍ clan people.

227. op. cit., LVII, 36.
228. *CII*, Vol, II, pt. I, p. 151.
229. Ptolemy, *Outline of Geography*, pp. II, p, 6-9. See also *Ancient India as described by Ptolemy*, pp. 268-69.
230. XLV, 109, 110.
231. *MBT*, III, 1991.

95. JENJUAN

They are the Jujuan of the Chinese. In the first century B.C., the Shanyu (emperor) of the northern Huna kingdom is called Jiji by the Chinese. The Hiangs (Henga Jats) "a section of the Great Yue-che" were in subjection to the Jenjuans, prior to that period. How they drove away the other tribes from Mongolia and how this caused the avalanche of the "white Hunas" on the countries from China to Rome is part of history and need not be repeated here. They now style themselves as Jenji/Jenjua as well as Jenjuan, and are found among the Jats and Rajputs.

96. KHUNṬAL

They are mentioned in the *Mārkeṇḍeya Purāṇa. Mahābharata* also refers to them as in the West. Upendra Thakur quotes authority which mentions the Khuntals alongwith Hunas.[232] D.C. Sarkar mentions them as Kuntalahūṇā.[233] As per Muir's Sanskrit texts their country is mentioned as Pisācha. He is right. The people mentioned in the Purāṇas as Kuntalas are the present Khunṭel Jats. This is amply proved by their association with the Hūṇas as well as by Muir's quotations. They are mentioned in the *Mahābhārata* and *SED* as Kunṭhaka.

97. JOHAL

They have been already discussed in Chapter1. Possibly, these people have been mentioned in the *MBT*[234] alongwith the Khasa, Kuninda (Kundu) Tangaṇa (Tangal) clans; under the name of Jyoha are the ancestors of the later Johla/Johl Jats. Their location on botn sides of the river Shailoda lying between the Meru (Pamir) and Mandar mountains, where bamboos grow in abundance, justifies this identification.

98. KHER

They are the Chorasmians of the ancient writers, the Khairsao of *Avesta*. Their king, Khera Khan is mentioned in *Mricehitikā*, already referred to in the beginning of the chapter.

232. *The Hunas in India*, p. 55, note 2.
233. *Studies in Geography . . .*, p. 71.
234. Sabha Parva, 48/2-3.

99. KALKIL

This is yet another important clan of the Jats which founded an empire in Central India which was later on called by the name of Vākāṭaka. Under Pravarasena I, they were ruling from Bundelkhand to Hyderabad in the south. Some historians are of the view that this was a Brāhman dynasty because Vindhyashakti, the founder of this kingdom was a Brāhmaṇa.[235] This is entirely wrong. The evidence of the Purāṇas is definitely against it. Bhau Daji has shown that the Vākāṭakas were foreigners.[236] *Viṣnu Purāṇa* expressly says that "when they (Pauras) are destroyed, the Kailakila Yavanas will be kings, the chief of whom will be Vindhyashakti".[237] *The Brahmāṇḍ Purāṇas* says, "Tatah Kilakiledhyascha Vindhyashakti Bhavishyati".

Here Paura stands for the Por clan of the Jats who are earlier mentioned in the Puraṇas as ruling in India. Both these Puraṇas expressly say that Vindhyashakti belonged to Kilkil or Kalkil clan. The *Vāyu* and *Matsya Purāṇas* say that these people were Yavanas in institutions, manners, and policy. This is because the Greeks held sway in Bactria area for 200 years. Otherwise, also, the word Yavana is used for any foreigner from West.[238]

This Kalkil clan of the Jats is still existing. The fact that the race of Vindhyashakti was of the Jats is further proved by their marriage alliances which were with the Dhāraṇ/Guptas and the Bhārashivas/Tānk Jats. The fact that these kings were supporters of traditional Hinduism or that they performed horse sacrifices does not prove anything. We know that these foreigners were among the first to use Sanskrit language in their inscriptions. The horse sacrifice also cannot be called as peculiar to India because the sacrifice of a horse, especially a white horse, was the traditional custom of the Central Asian people right up to the Tatars. Another custom of these Central Asian people, i.e., worship of a sword, was scrupulously followed even by Chenghiz Khan. The worship of the arms on festival days, called Shastra Pujā on Dushera days, even among the later Rajputs and other Kśatriyas comes from that very source.

235. R.C. Majumdar, *Ancient India*, 1962, Hindi Edition, p. 253.
236. *JBBRAS*. vol. VII, p. 69.
237. Wilson, Edition, p. 380.
238. D. P. Singhal, *India and World Civilisation*, Vol. I, p. 385.

A small state of Yadnagar in Meerut was of the Kalkil Jats who are now settled in that area. *MBT* mentions a people and a country called Kalkala in the south.[239]

100. KĀLE/KĀLON/KĀHLON

This clan name is known today under all the three forms. They are mentioned in the *MBT*, as Kāleya.[240] कालेय इति विख्यातो गण: परम दारुण: (i.e. the people famous under the name of Kaleya are most terrible !). It is called an Asura Jati with eight kings[241] and they defeated the gods.[242] The *MBT* expressly makes the prophecy that the Mlecchas from Kamboja country will be kings (in India) in the Kali Age.[243]

101. KĀKA

A country is mentioned in *MBT* (6/9/64) as Kāka.

102. KAṬHIA AND GAṬHWĀL

It is possible that these are two different clans and not one. About the Kaṭhiā clan, *The Tribes and Castes* says, "After much enquiry on the subject, I have come to the conclusion that the Kaṭhiās of the present-day have a strong claim to be considered the descendants of the same "Kaṭhaioi" who so gallantly resisted the Macedonian conqueror.[244] Their own account of their origin is, of course, far different. Like all Jats, they take a particular pride in tracing their descent from a Rajput prince about the time of their conversion to Islam under Emperor Akbar. But an examination of their alleged pedigree shows that, like many other popular traditions of this kind, this account of their origin must be altogether fictitious.

The Gaṭhwals, on the other hand, are possibly the Gaḍa/Gaḍavahara of the pre-Kushana and early Kushana period. Gaḍavhara or Gaḍvar is simply changed into Gaḍvāl/Gaṭhvāl by replacing the last 'R' with its sibilant interchangeable 'L'.

239. *SED*, p. 262.
240. *MBT*, 3/103/7.
241. *ibid.*, 1/67/47.
242. *ibid.*, 3/101/6.
243. *ibid.*, 3/188/36.
244. op. cit., vol. II, p. 482.

103. KOHĀD

They are the descendants of Kohada. *Vamśa Brāhmaṇa* mentions a person, Mitra Vinda Kohāḍa.[245] Shravana Datta is also called a Kohāḍa, whereas *Goḥhila Grihasutra* speaks of a tradition of the Kohāḍas.[246] The Kohāḍas are now a Jat clan.

104. MALIK/MALAK

They are mentioned in the *Mārkāṇḍeya Purāṇa* as people of the Central region of India.[247] The Gaṭhvāls are now designating themselves as Maliks, which is a title.

105 MĀN AND KĀHLON

They are mentioned in the *-Mārkaṇḍeya Purāṇa* together as Māna, Kālaha, Kohalakas (Kohlis) and Māṇḍavyas (Maṇḍas).[248] The original name is Kahl, the German Kohl.

106. MĀNA/HĀLA

Varāhāmihira mentions them together in his *Brihat Samhitā* the name of a people.[249] But these are two different clan names. the Māna and the Hāla/Hālā. The Māna are separately mentioned as a people in *Mārk. Purāṇa* and so are the Hāla and their country in the North.[250] Māna was also supposed to be the name of Agastya's father; and consequently his family is called Māna.[251] But it is doubtful, to say the least. *Rig Veda* mentions a Māna, and also sons of Māna.[252] (सूनवे मानेन or मानस्य सुनव:)

107. MALLA

They are mentioned in the *Harivamśa* and, as usual, a Mallāsura, (name of an Asura) is mentioned.[253] *Amarakośa* defines Asura as Purvadeva, i.e. a former god; obviously this must have been before the schism among the Aryans.[254]

245. Weber, *Indische Studien*, 4, 372, 332.
246. *HVI*, (R.K. Rai), vol. I, p. 216.
247. LVII, 33
248. *ibid.*, LVIII, 46.
249. *SED*, p. 806.
250. *ibid.*, p. 809 and p. 1293.
251. *ibid.*
252. *Rig Veda*, 1/117/11.
253. See *SED*, p. 793.
254. cf. *Rig Veda*, VIII, 25, 4.

108. MANDER/MANDRYA

Rig Veda mentions a person named Mandārya. This is derived from Maṇḍara, the modern Maṇḍer clan of the Jats.[255] A Mandara mountain is known to *MBT*.

109. MARDHĀ/MIRDHĀ

They are the same as the Mardi of Herodotus and Amardi of Strabo. The word Mardi means 'Heroes'. Alexander defeated them in 330 B.C. between Persepolis and the Persian Gulf.[56]

They are also to be compared with Mridi (a man) after whom the city of Mārdeyapura is named[257] *MBT* mentions Amartha, as a *Janapada* (country.)[258]

110. MĀHEL

It is given as a patronym in *SED*.[259] A people called Māhika and also a people called Māheya are mentioned in the *MBT*.

111. MOR/MAUR

See chapter on Mauryas. The Mor kings of Chittore in Rajasthan are named Maheshwar, Bhima, Bhoja and Maan Mor. In the eighth century A.D. they were ruling at Kota also. A ruler named Dhaval Maur is named in an inscription of 738 A.D.[260]

112. MOR/ NĀRĀ

They are mentioned as Mura and Naraka—two powerful 'Yavana' kings, who were ruling over the Mura and Naraka alongwith Varuna in the western countries.[261] Also compare Maru and Nairi of Assyrians inscriptions.

113. MĀCHHAR/MATSYA

The identification of Matsya with Māchhar clan finds support in *MBT* which mentions Māchella, the great Charioteer king,

255. *SED*, p. 810.
256. Rawlinson, op. cit., vol. I, p. 338.
257. Pāṇini, VI, 2, 101.
258. *MBT*, 6/9/94.
259. p. 815; Bhiṣma Parva, IX/46, 49.
260. *IA*, vol. XIX, pp. 55-57.
261. *MBT*, Sabha Parva, 13/13.

named Virāta, showing thereby that these people were located closely, near the Jaipur/Mathura/Alwar region.[262] The Māchella and Māchhar have only the difference of suffix 'al' or 'ar'. A place called Māchhari in Alwar-Jaipur area is supposed to be their traditional city.

114. NAHRĀ/NĀRĀ

The *Mārkaṇḍeya Purāṇa* mentions them as Niharas.[263] Nāhrā and Nārā are treated as different clans although they may be one.

115. NĀSIR

It is defined as the van of an army, a champion who advances before the line.[264] They are a Jat clan. (cf. Mount Nisir of Assyrians).

116. NĀHALA

The name of a barbarious tribe as per *SED.*[265]

117. PALLAVĀL

They are the Pallavas of literature; the Pahlavi of modern Iran, the Pallava of Indian history. They are a Jat clan.

118. PANGHĀL

They are mentioned in the *Śatapatha Br.* as Paingya.[266] This is from Pinga, the original word of Pingal or Pangāl clan. *Bri. Samhitā* mentions them as Pingalakas, along with Ailāvats.

119. PAURA/PHOR

A Paura is mentioned in the *Rig Veda* as descendant of Puru.[267] See also under Poros and the Mauryas.

120. SAPRĀ

They are the same as Sapiri of Herodotus.[268] They are mentioned with the Alaroḍians, the Alarod or Arodā of today's

262. Sabha Parva, 31/13.
263. op. cit., p. 534.
264. *SED.* p. 538.
265. *ibid.*
266. See G.P. Upadhyayas Edition, vol. I, p. 33.
267. *HVI*, vol. II, p. 29.
268. Rawlinson, op. cit., p. 534.

Khatris. It is significant that when they came to India and settled in Sindh, they named their city as Alror. It was conquered by Mahmud Bin Kassim in 712 A.D. Arodās are now a Khatri clan and the Saprās are found among the Jats as well as Khatris of Punjab.

121. SIBIĀ

As already described, the Buddhist *Sibi Jātaka* (No. 499) contains their history and legends, and *Vessantara Jātaka*, is named after a son of Sibia king of Jaṭṭaraur (Chittore). Their capital in Punjab was Sibipura (modern Sharkot).[269] *Rig Veda* mentions the Sibi people, and *Baudhāyana Śrauta Sūtra* mentions, their king, Uśinara, whom Indra saved from foreign aggression. They are the Sibai of Arrian and Siboi of Deodorus.[270]

122. SĀLĀR

The word means a prince, a chief or a leader, as per *PED*.[271] The Sālār dynasty of Indian history is well-known.[272]

123. SHEORĀN

They are the Śūra of Indian literature,[273] and Shor of present-day Central Asia. *MBT* mentions a Suryāsura and obviously not for the sun (Sūrya) but for the Sura people.[274] Darada (the Darar clan people) a king of Bāhlika was born from Sūrya.[275] The Śūra kings came for Yudhiṣṭhira's sacrifice.

124. SAHOTĀ

Mentioned as Sahodara, a people, alongwith the Shūra, Bhadra (Madra) Bodhā, Sālva clans in *MBT*.[276] These people are stated to have taken refuge in the west for fear of Jarāsandha of Magadha. Again Suhota was the name of a famous king, grandson of Bharata.

269. *EI*, 1921, p. 16; also Pāṇini, IV/2/109.
270. *Indica*, 5, 12.
271. Persian-English Dictionary, p. 642.
272. See Tod's *Annals*.
273. *MBT*, 2/13/26.
274. *ibid.*, 1/67/58.
275. *ibid.*, 2/44/8.
276. *ibid.*, 2/13/26.

125. SANGHEDĀ

They are to be compared with the (Utsava) Sanketa of *MBT*,[277] where Arjuna conquers them, alongwith the Suhma and Chola in the North. The Suhma are the Summa of Sindha at the time of Arab invasion, and the Chola/Chahla clan, respectively. The Sanketas were in the west also.[278] *SED* defines Sanketa, as the name of a people.

126. SARĀNGHA/SARĀNHA

The *Śatapatha Brāhmaṇa* mentions them under the name of Śringaya as well as Śrinjaya the former being more correct.[279] Interestingly, a person named Sulpan Sāranjya is mentioned to have changed his name into Sahadeva Sāranjya after a sacrifice. The form, Sringaya, is the same as Sarāngha; and the Avestan Zrayanh is the same as Sarānha.[280] *Śatapatha Br.* also mentions a kingdom of Śringayas which lasted for 10 generations, when it was overthrown, to be re-established by Chakra Sathapati, a minister of Sarāmgha king, Dusnṭaritu, in spite of opposition from Prātipīya, king of Balkh. A king of the Sarangaya's named Daivata, became victorious over the Turvashas and Vrichivantas.[281] Somaka was the son of Sahadeva, alias, Suplan, and sages Nārada and Parvata consecrated him on the throne.[282] *Rig Veda* speaks of a Prastoka Sringya and his charity. *Atharva Veda* says that they annoyed the Bhrigus and, therefore, came to trouble, perhaps referring to the dethronement of Dusntaritu, mentioned above. But it was a temporary decline and was soon mended by recapturing the kingdom.[283]

127. TANGAL

They are mentioned as Tangaṇa in the *Purāṇas.* The *Mārkaṇḍeya Purāṇa* and the *Vāyu Purāṇa* mention them. Sabhā Parva (*MBT*) mentions the Tangana and Paratangna, i.e., the nearest and farther sections of these people.

277. *ibid.*, Sabha Parva, 24/15.
278. *ibid.*, 2/29/8.
279. XII, 9, 3, 8, 2, 3, 13.
280. *HVI*, vol. II, p. 519/520.
281. *Rig Veda*, 6/27/7.
282. *Ait. Br.*, 7/34/9.
283. *HVI*, vol. II, p. 519-20.

128. TĀNDI

They are now called Thandi, a Jat clan. *Samavidhāna Br.* speaks of a dynasty of Tāṇḍis.[284]

129. TĀTARĀN

They are the Tātārs of Central Asia, (Tatren in German), and, perhaps, the Tittira of *MBT*, who were fighting on the side of Pāṇḍavas.[285]

130. UJHLĀN

In Central Asia these people are still called Ujh and the *Mārkaṇḍeya Purāṇa* mentions the people named Ujjihānas. Possibly there is a connection between the two people.

131. VĀṬDHĀN

This is yet another very ancient clan among the Jats. Although mentioned in the ancient period, their history of the later period is unknown. In the eighteenth century Sikh Jats of this clan founded the state of Rasulpur. Sardar Bahadur Sir Joginder Singh, Member Viceregal Council Delhi and Minister in the Punjab Cabinet from 1926 to 1935 was from this clan.

132. VENA/VAINYA

He is the ancestor of Prithi/Prithu Vainya who is called the first consecrated king of the earth. *Taitteriya Br.* and *Śatapatha* and *Kathaka Samhitā* repeat this claim. He was the inventor of agriculture as per *Atharva Veda*.[286] As usual, Manu denounces him as irreligious and wanting in respect and submission to the Brahmans; he is further represented as having caused the confusion of castes.[287] Obviously, because he must have tried to unite the castes by mixing with each other. The Vainka of present Central Asia, and the Venhvāl/Benhivāl Jats are their descendants.

284. *ibid.*, vol. I, p. 340.
285. *MBT*, 6/50/51; 6/90/95.
286. *HVI*, vol. II, p. 19.
287. *Manu Smriti*, VII, 41; IX, 66, 67.

133. VARAICH/VARAISH

They are mentioned in the *MBT* alongwith the Chināṣ, Oḍhrāns, Hāra Hunās, etc. as Vārsheya, a people.[288] *Śatapatha Br.* mentions them as Vārśṇa. They are also mentioned as Varisha. Sabhā Parva mentions a sea near the country of Varisha. We have taken Varaish and Varaich as one clan, though *Tribes and Castes* mentions them separately. *Atharva Veda* mentions them as a people and *Chhāndogya Upanishad* says that a place called Raikkaparna is situated in the land of Mahāvrishas. *Jaiminiya Upanishad Br.* mention a king Hritsvashya, a king of the Mahāvrishas. *Rig Veda* mentions a king Daivata, of Sarangya clan, who was victorious over the Varichirichi (Vantas).

134. SASI

Maharaja Ranjit Singh is believed to be from this clan. A country called Sasika and its people are mentioned in the *MBT* in the north.[289]

288. *MBT*, 2/47/19.
289 *ibid.*, Bhisma Parva, IX, 46.

8

The Antiquity of the Jats

The *Deva Samhitā* expressly mentions that the Jats were the first rulers of the world. The Chinese annals, too, indicate that the people called 'Di' (Dahi of other authors) and the Hunas are as old as the twenty-sixth century B.C. "The history of these people goes back to 2600 B.C., even earlier, according to the Chinese Chronicles."[1] We should note here that the Chinese called these people Guti.

In Western Asia we hear about these Guti people near about the same time. During that period we find the names of various countries, towns or people, which are similar to the existing names of today. For example, there was a country called Gutium, the land of the Gutis. There was another country named Abarnium, the land of the Abars, the modern Abara clan of the Jats. A king of Larsa, is named Abisare.[2] We know that a king named Abhisara was an ally of Porus at the time of Alexander's invasion. A country named Zawul is mentioned in ancient Persia.[3] A place is named Gasur (Kasur) and Gusur is a clan name among the Jats. A mountain is named Nisir and a clan is now named Nasir. We hear of Andaria, and Andar is again a clan name.

According to *Cambridge Ancient History*, a people called Guti or Gutians, attacked Sumer and Akkad at the close of the reign of Naram Sin (2291-2255 B.C.). These people were called, "by the name given to various barbarous peoples, Umman-Manda...".[4]

1. U. Thakur, op. cit., p. 35.
2. *CAH*, Vol. 1 (2), p. 628.
3. *PED*, p. 607.
4. op. cit., p. 454.

Their countries were Media, Armenia and Asia Minor.[5] The great dynasty of Agade was practically overthrown by these mountaineers.[6] The Gutians are not easy to fix upon the map, they were close neighbours of the Lullu (Lalli ?). "Their epithet was 'widespread' and their land seems to have been in the mountains south of Lesser Zab, to the north of Sulaimaniyyah and of the legendary Mount Nisir".[7]

These people are called mountaineers and Asiatics, showing that they were from central and northern parts of Asia. They had no kingship, at least there were no hareditary kings. That is why the writer of the Sumerian list of kings put the question about these people, "who was king, who was not king"? This is a direct testimony to the democratic nature of these people. Kings were elected by them from amongst themselves. These Gutians who became overlords of Sumer, Akkad, Lagash, Babylonia, etc., ruled for 125 years and 40 days. Twenty (or twenty-one) kings are listed, the first named being Muruta (Skt. Maruta). And their last king is named Trigan. These names show that they were Aryans. The name given to these, and subsequent people who came to the lands of Western Asia in a similar manner, is Umman-Manda or Amman-Manda. Here we find a combination of two tribes, viz., the Mans and the Mandas—clan names of the Jats. In a later period, in the seventh century B.C., these people were called Mandadehik. Here again there is a combination of two clan names of the Mandas and the Dahis. At this period of time, the name of the empire established by them, was Madaiya empire according to the Persian Inscriptions. This is the same as the Manḍavya of the Indian Purāṇas, which locate this country and its people in the north-west of India. The Greeks called them Medians and the Persian Inscriptions of Darius, etc., named them as Mada. It was thought possible that these people were the same as Indian Madras, in Sanskrit and Maddas, in the Prakrit language. But these Mada or Maddas are the modern Madān/Madhān, a Jat clan. This possibility is excluded by the archaeological findings from the inscriptions of Nabonidus, etc., as already mentioned while

5. *ibid.*, p. 117.
6. *ibid.*, p. 456.
7. *ibid.*, p. 444.

discussing the Manda empire. These archaeological findings show that the name of these people was Manda. It were the Mandas who seem to be included in the term Umman Mandas.

We find that their last king was overthrown by Utukhegal, the Vrik. These Vrikas were known, at that period as Warkas or Uruks, and they now form an important clan of the Jats.

L.A. Waddel, mentions these people called Guti in his book, *The Makers of Civilisation in Race and History*. He has mentioned that the planet Jupiter was called by the later Sumerians as, "the Udu, the Etil (Lord), the Gut".[8] Here the word Etil has to be compared with Antil, a clan of the Jats. Waddel also mentions that 'Her', meaning 'lord' or 'master' in Gothic, was a title of these people and Her is now a Jat clan. The very word Gut or Guta means "great" or "grand".[9] We have mentioned elsewhere that in India too this word was used in the sense of "king" and later on, in the sense of a confederation of warrior clans.

Waddel has read the name Gut on certain seals of Indus valley and takes Gut to be a title of the kings of ancient Sumer. A few readings of such seals are given below:

(i) "Under King Companion, Ahamen, the Gut, at Agduland".[10]

(ii) "The Overlord Companion, the Gut".[11]

(iii) "Tasia, the Lord Gut".

(iv) "Under King Companion, Marru, the Lord, Son of the Gut, the Ara".[12]

"The 'troops of Guti of Guti land' who now seized the imperial rule in Mesopotamia .....are of immense historical importance.....This is the first known mention in ancient history of these famous Northern Aryan people, the typical Nordic race, by their well known modern name; and it is significant to find them as leaders of Sumerian Civilisation." The national or tribal name of Guti, the name of the "Guti troops who carried off royalty" of Mesopotamian empire by their conquest of Erech, the imperial capital, about 2495 B.C.....was recognised as obviously suggesting

8. op. cit., p. 132.
9. See *PED*, p. 1074.
10. op. cit., p. 266.
11. *ibid.*, p. 366.
12. *ibid.*, p. 307.
13. *ibid.*, p. 357.

'Goths' by Prof. Scheil in 1911.[14] *Cambridge Ancient History* admits that the Hittites (Khattis) were present in the Gutis.[15] Elsewhere, Waddel mentions that the Indian Jats are the same as the European Gots/Goths and these ancient Gutis. As regards Khattis, they are obviously the Khatris, Kśatriyas in Sanskrit. It is significant that in the sixth century B.C., Fravartish the Manda, revolted against Darius the Great, saying, "I am Kshathrita, of the race of Huvakshātra". This claim is similar to the claim of an early Mauryan king, who wanted a share in the holy ashes of Lord Buddha. He is reported to have made his claim to the ashes as justified on the ground that he was a Kśatriya and so was Lord Buddha.

Rawlinson quotes Berosus to say that a Median dynasty ruled over Babylonia more than 2000 years before Christ.[16] We also know from the Egyptian history that in the twenty-first century B.C., the kings of the eleventh dynasty of Egypt fought a war with a people called Amu or Amuru, "of the land of Djati". About this land of Djati, nothing else is known.[17] This is the same remark which was earlier given about the land of the Gutis. *CAH* admits that this land of Djati was situated in the north-east of Egypt. We know that the people called Amurru are also called Amor or Amorites and More is a clan now existing. Their connection with the land of Djati speaks for itself because the Mores are even now a clan of the Jats. They are the same as the Moor of Europe and the More of England and the Maurya of India. Therefore, the land of Djati is the same as the land of the Guti, called Gutium and placed by *CAH* to the south of Lesser Zab mountains. As for Amurru/Amor/Amorites, we have to ignore the initial 'A', because, "the initial vowel.....is added to make pronunciation 'easier' for the Semites".[18]

The Van Dynasty

Vān or Ven/Ben is an important clan of the Jats in India, nowadays styled as Venwal or Benhwal/Beniwal. Their king,

14. *ibid.*, 358.
15. Vol. I, p. 423.
16. Rawlinson, op. cit., Vol. I, p. 319.
17. *CAH*, Vol. I (2), p. 525.
18. *ibid.*, Vol. III, p. 194.

Raja Ben/Ven Chakravarti, (the Chakva Ben of the legends) is famous in India from Punjab to Bengal, though he is not allotted any place in the present history.

It was known that the Vens had played an important role in the history of Central Asia from very ancient times. But the existence of the Ven kingdom of Armenia "was unknown and unsuspected before the decipherment of the cuneiform texts".[19] It "was known as Urartu to the Assyrian's and Babylonian's, Ararat in Hebrew." An early Babylonian tourist's map places the city of Ura-Urtu north of Assyria, and a lexical tablet informs us that Urtu corresponds with Tilla, "The Highlands".[20] Incidentally, the word Tilla, is still widely prevalent among the Jat areas in India and means 'high land'.

The founder of the dynasty was Lutipris, but the important ruler of this line was his son, Sarduris (about 859 B.C.). He is styled as "king of kings", "king of the world", "king of the Naire", "king of the Biainas". Here the titles show that the Nairi (Nahrā) and the Biainas (Bains) clans were included in his kingdom, apart from the Ven or Bāṇa.

One of their principal cities was Ardinis (the city of the Sun-god) also called Musasir. Menuas (810 B.C.), the grandson of Sarduris I, then subjugated the other Jat clans. "Parsuas (present Parsvāls) had already been attacked by Ispuinis, and Menuas now proceeded to subdue the Mannā, farther east, on the southern side of Lake Urmia".[21] He brought the Diaus, the Dia or Dayaeni of the Assyrians (present Dahiya clan) under control on the banks of Euphrates, which was made the western boundary of the kingdom. Menuas built many canals through the mountains which were cut open, and one of the canals is now called Shamiram Su. He built the city of Menuasgert (Melazgert). His son, Argistis I, annexed the territories of the Etius and the Dayaeni. Mileds (Mardii of Herodotus) were brought under control. Sarduris II, his son fought many wars with the Assyrians and won them. He proclaimed his victory over Ashur Nirari V (754-745 B.C.). Later on under Tiglath Pilesar III Assyria avenged the defeats and Sargon of Assyria claims to have destroyed a city of Sarduris, named Riar.

19. *ibid.*, Vol. III, p. 173.
20. *ibid.*, p. 169.
21. *ibid.*, p. 174.

Here let us stop and take stock of the situation. It is not our purpose to write history. We have to find out the ethnic history of the Jats only. We have already seen that practically all the names are of Jat clans. Even cities are named after them. The Vens are already shown as the same as Ven or Ben. We have also seen that the Van kings, were also ruling over the Nārā and the Bains clans. Further, Mannai or Manna is described as, "the land of Man"[22] and Mān is a Jat clan. Similarly Parsuas are to be identified with the Parswal clan. The Mileds are the same as Mardic of Herodotus, the Mardā Jats. The Etius are the same as Utiya of Persian inscriptions and Yaudheyas of India. The Daae or Dayaeni are the same as Dahi or Dahinām of Persian inscriptions, the Dahae of Greek writers and the present Dahiya clan. The city of Menuasgert, can be compared with the Mangat clan. Here, gert is the same as Sanskrit 'Jarta', i.e. Jat. The city of Riar is named after the Riār clan. Similarly, the Treres are the same as Drar or Tarar clan, the Dardas of Indian Purāṇas. The Cimmerians, the Gimiri, the Gomer of Genesis can be compared with the Gumar clan.[23] The name of the leader of the Dahi and the Gumars. in 673 B.C., when they were fighting against Essarhaddon, the Assyrian king, was Teushp (Devaspa, Devaśva in Sanskrit).[24] Later on, they were under Dugdamme, and his son, Sandakshatra.[25] Jermiah speaks of the Medes calling upon the kingdom of Ararat, the Mannai and Ashkenaz (Asikeni of India) to come for the sack of Babylon.[26] This also shows their common kinship and unity in adversity. In the map of Armenia, given at page 186 in volume III of *CAH*, we note the following other clans:

Khalybes	— Kharab/Kharap
Kars	— Khar (Kurus ?)
Lake Gotchen	— Lake Jaṭan (Gotan)
Vaisis	— Bassi
Ushnei	— Ushinara of India
Erzenum/Erjhana	— Arjunaka of India

22. *ibid.*, p. 188.
23. *ibid.*, p. 182.
24. *ibid.*, p, 83
25. *ibid.*, p. 117.
26. Chapter L, 1.

The Vens were sun-worshippers and were called the children of sun-god, (Surya Vamśi of India). Their goddess is named Saris, Sri of India, and they worshipped the earth and water, too. The Scythians had a goddess, named Tabiti (of Tevathi clan) who was also called Hestia.[27] This latter word is the basis for the Sanskrit name, Shasti of this goddess of the ancient Jats, who still worship her under the same name, Chhathi (cf the proverb, *Chhaṭhi Kā Dūdha Yād Ānā*, i.e., to be reminded of the milk of *Chhaṭhi*—sixth day after birth). It is supposed that the goddess comes to write the future of the child on the sixth day after birth, and all preparations are made for the occasion. The goddess with six heads (Hestia/Shasthi) is represented on the coins of the Yaudheyas.[28]

The Scythian/Śaka "are each probably a tribal name spread to the whole people".[29] It is quite correct, and we must remember that the origin of these Śakas is from a legendary king Targitaus (or Tir gita, i.e. Tir, the Jat).

To revert to the Vens, in 714 B.C., Sargon the Assyrian, destroyed and looted in the most barbarous manner, the sun-city of Musasir, whose king Urzana (Arjana cf Arjuna of India), a subordinate king under the Vens, had to flee. Gold, silver, ivory, swords of gold, chariots of silver, statues of the former kings, those of the gods and goddesses were looted; the temples were burnt. Rusas (Ursa), the paramount king, hearing of this tragedy, committed suicide by sword.[30]

The author of *Cambridge Ancient History*, when writing about a similar situation, where the Mandas under Astyges destroyed the temple of E-Khulkhul, condemned the action in the following words, "The barbarians...cared little for the ancient fanes or other peoples' gods".[31] But *CAH* glorifies the same action on the part of the so-called 'civilised' Assyrians by mentioning the detailed loot and destruction of the temple and statues of the ancestors and the sun-god.[32] Perhaps, there is a difference between "the gods and fanes" of the "barbarians" and those of the "civilized"!

27. *CAH*, p. 195.
28. *JNSI*, V, p. 29.
29. *CAH*, p. 194.
30. *ibid.*, 181.
31. *ibid.*, vol. III, p. 220.
32. *ibid.*, p. 180.

The Venyān dynasty kings are as under:

(1) Lutipris
(2) Sarduris I (ascended the throne about 859 B.C.)
(3) Ispuinis (the establisher)
(4) Menuas (810 B.C.)
(5) Argistis I
(6) Sarduris II
(7) Rusas (Ursa in Assyrian texts)
(8) Argistis II (714 B.C.)
(9) Rusas II
(10) Sarduris III

In 658 B.C. we hear that Assyria was attacked by Andaria, who "was most probably a Scythian leader".[33] Ashur Banipal was the Assyrian ruler at that time. We must note that Andaria is to be compared with the Andar clan. Again we hear the Mans attacking Assyria. These Mans were in fact, "the hereditary enemies of the Assyrians".[34] The Man king, Akhshari, called upon the other Jat clans for help, and greatly harassed the Assyrians. Ultimately, Assyria was destroyed by the Jats under Huva Kshatra (Cyaxeres), who invited the fellow Śakas for this purpose. The mightiest empire of that time, with its legendary city of Nineveh fell to the Mandas in 614 B.C., for the last time, and was heard of no more. The Assyrian king committed suicide by jumping into the fire and thus was avenged the suicide of Ursa; exactly after a span of hundred years.

The Period of Herodotus

By this period we mean the period from ninth century B.C. to the fourth century B.C., roughly the time between the Manḍa and Van empires and Alexander's invasion. Here also we find numerous tribes of the Jats finding a name in the history of Herodotus and others. Among the tribes of the Medians, we find Busae (the present Bassi) the Budii, (the present Bodhi or Budhwar), the Phut of the scriptures; the Magi (the famous Magian priests). The ruling people are called Arizanti or Arizatoi. The word Ari is a form of Arya and Zanti/Zatoi are of course the Jats,

33. *ibid.*, p. 118.
34. *ibid.*, p. 128.

the Djati of ancient Egypt and the Guti of Sumer and China. The Sagartians may be compared with the Sagarvārs; the Alarodians may be compared with the Alarod or Aroda of today; the Sapiri may be compared with the Saprā of today; the Hyrcanias may be compared with the Varkans or Virks of today; the Paeonia may be compared with the Pauniā/Puniā of today; the Sarangians may be compared with the Sarangh of today; the Utians with the Utars of today or the Utiya of the Persians. Further the Pactyan may be compared with the Pashtoon/Pakhtoon of present Afghanistan. It is again to be pointed out that these Pashtoons are mentioned at the time of Sargon of Agade. The *CAH* mentions a city of Purushkhand, near Kayseri in Cappadocia where Sargon goes to battle against the land of the Utarapashtum.[35] *CAH* is, however, not sure of the name. We have shown elsewhere that it may stand for the Uttara and the Pashtoons. These people Uttara (Utar clan) are mentioned in the Purāṇas and the Pashtoons are, of course, the ancient people found now in Afghanistan also. What is, perhaps, more reasonable is that the word Utara here stands for North and the people named will be "the northern Pashtoons". It will be similar to the northern and southern branch of the Kurus, and the northern and southern branch of the Madras. The northern Kuru, called "Uttara Kuru" in the *Mahābhārata*, are located towards the West of Caspian sea where the name of a river is Kuru (Cyrus). The sourhern Kurus were, of course, on the Yamuna river in India. Similarly, the Uttara Madras were in the same Caspian sea area and the southern Madras were in the Punjab. On this basis the Uttara Pashtoon will be near Armenia and the southern Pashtoons are of course in Afghanistan. What is remarkable, however, is the pure Sanskrit form of the name of these people and the city mentioned above. This only shows that these people were Aryans. The Mandas "were called anciently, by all the people, Arians".[36]

Again the people called Aegli by Herodotus and Geli by others, as a Median tribe, correspond to the modern Gill, whose brothers in Central Asia are even now called Gilli, just like the Shergill clan of the Jats in India today are still called Sirigilli in

35. Vol. I (2), p. 428.
36. Herodotus, Bk. VII, p. 62,

Central Asia. The Dahis are to be compared with the present Dahiyas and the Sindi are to be compared with the present Sindhu clan and the Teucarians can be compared with the Tokharians, the present Takhar clan.

Although more such clans can be identified, we now pass on to the two divisions of the Jats. The Mandas gave their costume to the Persians[37] as well as their armaments.[38] It is, therefore, the Persians who adopted the dress, armaments, etc., of the Mandas, and not *vice versa*. The two great divisions of the Jats are mentioned by Herodotus as well as by the Chinese chronicles. They are called the Massagetae and the Thyssa-getae. The word Massa means great in Pahlvi language and therefore, Massa-gatae means "the great Jats". This is the same as Ta-Yue-che or Ta-gu-ti of the Chinese, and in the Chinese language Ta mea ns great. Therefore, Ta-Yue-che denotes the same as Massagetae. The lesser of the two divisions is called Thyssa getae and naturally the word Thyssa means small or lesser.[39] It is possible that the root of the word Thyssa may be the same as that of the Sanskrit word Tuccha or Tus, meaning little, lesser or small. The Chinese called them Siao-Yue-che and Siao in their language means little. Therefore, the two divisions of the Jats were known to the Chinese as well as Herodotus and both these authorities gave the same names to these divisions. Like the Mandas, the Massagetae were Aryans.[40] A king of the Massagetae is named Sparga Pises which Rawlinson translates as "Lord of Heaven", Swargapati in Sanskrit. Another king of the Dahis is called Arsaces, who conquered Parthia, according to Strabo, and founded the Arsacid empire. The Jats, in particular, are called by Herodotus as "the noblest and the most just of all the Thracian tribes."[41] The leader of the Sagartians, who rebelled against Darius is named Chitra Takham. The name of the Magian who rebelled against Darius and occupied the throne is Gaumata. All these names show that these people were Aryans by race and language.

37. *ibid.*, bk. 1, p. 135.
38. *ibid.*, bk. VII, p. 62.
39. Rawlinson, op. cit. vol. III, p. 175, note A.
40. *ibid.*, p. 170.
41. *ibid.*, bk. IV, 93.

Rawlinson mentions that after the rule of 8 kings of the Median (Mandian) dynasty in Babylonia for 224 years, the next dynasty ruled for 258 years and its first king was called Uruk or Warak. He dedicated his temples to the Sun and the Moon (Bal and Balit respectively).[42] Hur or Her was a title of this king. Further Khak was title of the king of Susa, Tir-Khak. The word Khak means king as per Josephus.[43] The Her and Kak are now two clans among the Jats. "The Armenians still call the Georgians by the name of Virk.....[44] This shows that the country called Georgia, remained under the Virks for a pretty long time. As for Armenia itself, it may be from Ariman, i.e., Aryamāns. We have already seen that Bulgaria is named after the Balls and means the land of the caravan (wagons) of the Balls. Similarly, Hungary is obviously named after the Henga (or the Hunas) clan. The word Gari in these names stands for wagons in which these people travelled, the Indian Gāri. The name of Chorasmia is Khairizao in the *Avesta*, and is obviously named after the Khair/Kher clan of the Jats.

The other clans mentioned by Herodotus may be identified as under :

Lulla	Lalli
Nisir	Nāsir
Samarians	Samrās
Mardi	Mardhā/Mirdhā
Derbices	Ḍabās

Finally, we may mention that the world famous Hanging Garden of Babylonia were created by Nebuchad Nezar in honour of his wife Amitis (Amithia who was a Mad/Manda princess. It is well known from Indian works that the ladies of Madra people (in the Punjab) were famous for their beauty, and were much sought after as wives by kings of distant lands. The examples of Mādri, wife of Pāṇḍu, and of Savitri, can be quoted in this connection. Of course, the love story of Heer Rānjhā is on the lips of every Indian. All these were Jat ladies noted for their beauty, gaiety, amorous songs and dance in the *Mahābhārata*.

42. *ibid.*, vol. 1, p. 347.
43. *ibid.*, p. 348.
44. *ibid.*, p. 530, note 4.

It is significant that Mādri wife of Pāṇḍu, is called Bāhliki, obviously because she was from Balkh area.[45] It is also significant that she was perhaps the only lady among the Kuru-Pāṇḍavas, who committed Sati, at the pyre of her husband. It is this custom which was later on eulogised in India and was very much prevalent among the Rajputs in the later centuries.

Here we must note that these people are expressly called Guti or Djati or Jatoi in the ancient period. We also find the name Jarta mentioned as Garta. We have already mentioned the Asi Gartas (Sagartians) from the inscriptions of Darius. Thus the various forms of the names, Gut, Garta/Jarta, Guti/Djati, are found mentioned in the various ancient periods. We have also seen that the word Gut was given the meaning of Bull. The *PED* gives the meaning of Gut/Guta as great, grand.[46] We have quoted Indian works to show that the word Jat had the meaning of king, and later on, it meant confederation of warriors. The word also came to mean 'hair' because these people used to keep long hair. we have also seen that the ruling classes of ancient Persia were called Arizantoi or Arya Jats. The most solid example of the existence of the Jats is found in the records of the Van kingdom of Armenia. Every single name of that kingdom, whether it is of cities or of the various clans, can only be identified with the name 'Jat' or its various clans. After this ninth century B.C. kingdom of the Ven/Ben (present Beniwal clan) we come across the next kingdom of the Man clan, called the Mannai kingdom on the lake Urumiya. This lake Urumiya was the centre of the Jats in the ninth century B.C. and earlier; and it was from here that Moika, the Urumiya scion of Kuṣāṇa inscriptions came to India in the first century A.D. This lake Urumiya is situated in the western part of Iran, bordering Turkey. It was the reputed birth place of Zoroaster.[47] This Man kingdom on the lake Urumiya, as well as the earlier Venwal kingdom on the lake Ven, were later merged in the seventh century B.C. in the kingdom of Manda clan, under Huvakshatra (Cyaxeres of the Greeks). This empire of the Mandas was superseded by Cyrus the Great and at that time,

45. *MBT*, I, 125, 21.
46. *PED*, p. 1074.
47. P. Sykes, op. cit., vol. 1, p. 23,

many Jats, who refused to accept the change of government, went into various directions. Many of them came to India and some of them spread into Europe where they were called Gots or Goths. Those who remained there and accepted the change of dynasty by expressing their loyalty to Darius, were called Euer Gatae, meaning the "benefactor" Jats, obviously benefactors to the Persians' and not to the Jats' cause.

In India, they built the first great kingdom at Gandhara whose king Nagnajit is mentioned prominently by the Jain writers. Another kingdom established in India was by the Nandal clan and was called the Magadha kingdom of Nandas. It is significant that the Purāṇas expressly state this change from local to foreign rule by saying that the Nandas were Śudras. The Purāṇas say, "henceforth, the earth shall be ruled by Śudras only". And it is a fact also, because with the possible exception of Śunga and Kaṇva rule, India was ruled by the Jats from the period of Nandas up to Harshavardhana and later. As for Iran itself, the Jats gave their support to the Achaemenians, but after the Greek were overthrown, the Dahiya clan, under its leader, Arsaces, founded the Arscid dynasty in the 3rd century B.C. and ruled up to 224 A.D., when they were superseded by the Sassanids.

The connection of the Jats with West Asia (or Middle East) is not accidental. R.G. Harshe has shown that many Vedic tribal names are the words of ancient Iraq area. He gives the example of Vrika which is based on the word, Warak or Uruk. The names Māna and Mandārya are also connected by him with the Median (Manḍa) names of tribes.[48] Here the name Māna, is obviously the Mān clan of the Jats and the second name Mandārya stands for the Manḍ+Ārya, who were ruling the empire under their kings Huvakshatra, Iṣtuvegu, etc. We must note in this connection that according to Herodotus, all the Manḍs were anciently called Āryans. And, of course, the Virk Jats are the Vrikas of Sanskrit literature. It is not without significance that the name Indarota is found on certain cuneiform tablets of the kings of Middle East.[49] This Indarota is the same as Vedic Indrota and Burrow feels that

48. "Vedic Names in Assyrian Records", *Adyar Library Bulletin*, May 1957, vol. XXI, pt. I-II. Also, "Trails of Vedic Civilisation in Middle East", K.P.B. Commemoration Volume, Kanpur, 1961, pp. 163-176.

49. T. Burrow, *The Sanskrit Language*, p. 27, quoted in *P&SM*, p. 31.

the Aryan invasion came from south Russia, via the Caucasus.[50] The name of a people, Andar appears in West Asia at that time and again Andar is a Jat clan. Even the Aryan god Indra is described as the son of Dāsa Vyaṁsa, whom he later killed.[51] Is the similarity of Vyamsa with Vains/Bains—a Jat clan, merely coincidental ? We must also note that the Sarāngh/Sarāmha clan of the Jats is the same as the Sarangai of Herodotus, Saranka/ Zaranka of the Achaemenian inscriptions, the Sirrenke of Elamite records, the Saraggoi of Arian, whose country was called Sarangiana. Buddha Prakash, to whom we are greatly indebted, identifies the five people, Pāñchāla of India as including the Kassites, the Sarangai, the Tūrās, and the Scyths.[52] While agreeing with him on the main point, we would like to further clarify that the Kassites are not only to be identified with the Keśins of India but also with the Kaśvāns (Kushāṇas) of the later period. The Sarangai have already been identified with the Sarāmgha clan of the Jats. Similarly Tūrās, identified with Turvaśa of ancient India, are further to be identified with the Tūr clan. An area in Iran was called Tur and another area in Baluchistan is called Turan. As for the Scyths of Buddha Prakash, we shall substitute the particular clan, the Virk clan of the Jats, because the Persian name is Saka Haumavarga, meaning the Scythian Virka. Buddha Prakash correctly identifies the Vrikas of Sanskrit literature with the Virk Jats.[53] According to R.N. Dandekar, the Vedas were originally born in Balkh region between 2400 and 2000 B.C. and were later on revised and ritualized in the land of the seven rivers, i.e., Afghanistan and the Punjab. The Vedic Druhyus belonged to the North West.[54] The descendants of Druhyu were rulers at Gāndhāra, according to *Matsya Purāṇa* and *Vāyu Purāṇa*. The *MBT* mentions Prahalāda as a king of Balkh and there is evidence to show that the king of Gāndhāra, Nagnajit was a pupil of Prahalāda.

Now let us go back to Indian scriptures. According to Indian traditions, Prajāpati had a number of wives. The sons born from his wife, Diti, were called Daityas; the sons born from his wife,

50. *ibid.*, p. 30.
51. *Rig Veda*, IV, 18, 9.
52. *P&SM*, p. 76.
53. *ibid.*, p. 102.
54. Mc-Donnell and Keith, *Vedic Index*, vol. I. p. 385.

Aditi, were called Ādityas, the later Devas. The sons born from his wife Danu, were called Dānavas who figure prominently, in the ancient history of West Asia. These Dânavas were later called Asuras. It is significant that many Jat clans figure in the Asura stories of India. For example Balāsura, stands for the Bal clan of the Jats or one particular king of that clan. Vrikāsura similarly stands for the Vrika clan or a king of that clan. The very name Jaṭāsura, i.e., Jat Asura is also mentioned in the *Mahābhārata* and by Varāhamihira. These are some examples only and are similar to the Babylonian names, e.g., Asurabani Pal, Asurnezar Pal, etc. Even Varuṇa, the Aryan god, is called Asura Varuṇa.[55] *Baudhāyana Dharmasutra* speaks of the Asura branch of Kāśyapa gotra.[56]

We have already seen that the Maurs were called Amorites or Amur. We have also seen that the first king of the Jats (Guti) in the third millennium B.C. was called Maruta. Now Māruta or Marut is an Aryan god also, who is the god of wind and rain. But there are other meanings given to the word Marut and on the whole it is clear that Marut is not only a god, but also a people with definite mode of living, particular dress, armaments and ideas of human equality with a kingless or republican form of government. The following quotations are taken from *Daivata Samhitā* edited by Shripada Damodara Satavalekar (1941 Edn.). Some of the meanings given to Marut are as under:

(i) One who fights war "without tears" (Mā + Rud).
(ii) One who gets up and fights till death (Mara + Ut).
(iii) One who speaks less (Mā + Rut).
(iv) Those who live in groups (गणशो हि मरुत: Tāndya B. 19/14/2).
(v) These who are agriculturists.
(vi) Those who are soldiers of Indra.

Their Characteristics

(i) They do not care about their bodies. (तनूषु न कि: येतिरे *Rig.* 8/22/12).
(ii) They decorate their bodies with strange ornaments. (चित्रै: अञ्जिभि: *Rig.* 1/64/4).

55. *ABORI*, 1940, vol. XXI, pp. 157-191.
56. *Bibliotheca Indica*, vol. III, p. 450.

(iii) They bear spears on their shoulders.

(iv) They have movable bows (on their bodies) and immovable bows on their chariots.[57] These chariots are drawn by horses or stags.[58] रथेषु पृषती: Their chariots are full of arrows and food.

(v) They have golden turbans or head dress on their heads. (शिप्रा शीर्षन् हरिण्ययी: *Rig.* 8/7/25).

(vi) They have whips (producing sound) in their hands. (हस्तेषु कशावदान् *Rig.* 1/37/3).

(vii) They feel pleasure in wars. (विदथेषु मदन्ति *Rig.* 1/85/4).

(viii) They are the sons of Rudra. (रुद्रस्य सूनव:).

(ix) Indra is surrounded by Maruts.[59]

(x) They believe in human equality. They have no superiors among them, nor inferiors. All are equal and move with their group strength.

(xi) They are "well born" (sic) Su-Jātasah and they call the earth, their mother.

(vii) They are brave among men.[60]

(xiii) They call each other 'brothers'.[61]

(xiv) The whole world is afraid of them. (मरूद्भय विश्वा भुवनानि-भयन्ते)

(xv) They are like kings (राजान: इव) but kingless (अराजिन:).

(xvi) They have no higher (अकनिष्ठास:) or middle (अमध्यसास:) or lower (अचरमा:) among them; yet they are superior in qualities (sic) (ज्येष्ठास:),

(xvii) They do not bow before anybody (अन्-आनत:).

(xviii) They keep horses (अश्वयुज:), especially red coloured horses. (अरुणाश्व: रोहित:)

(xix) They are invincible, and indestructible (न स: जीयते; न हन्यते). They look ferocious.[62] (त्वेष संदृश: नर:, *Rig.* 1/85/8)

57. *Rig Veda*, 8/20/12.
58. *ibid.*, 1/85/4.
59. *ibid.*, VI, 5/6/2.
60. *ibid.*, 5/59/6.
61. *ibid.*, 1/60/5.
62. *ibid.*, 1/85/8.

Now who are these brave, fearless, kingless but kinglike horse-owning warriors, hunters wearing head dress, spears and bow, moving in horse or stag-drawn chariots (wagons), soldiers of Indra, sons of Rudra having no superiors or inferiors among them, who address each other as brothers, who live and fight in large groups, and who call the earth their 'mother' ? *They cannot be native to India because stag-drawn wagons are unthinkable in the Indian context*, and this single fact, points out, unmistakably, towards the Siberian plains. It is well known that the Scythians used stags for driving their wagons and the Eskimos still do. The very name Śālva meaning a stag or gazelle, is of Scythian origin,[63] and is the name of a Jat clan, the present Syāl. Russian scholar Nicholas Marr, was of the view that stag was used for riding before the use of horse, and his view has been confirmed by archaeology.[64] Every single characteristic mentioned above gives the one and only one answer. They are the Scythians, the Getae of northern plains of Asia ! Their federal or communistic living and war habits, their democratic, kingless government, their presence feared by the world, is very apt indeed. It is significant that they are called here, Sujāta and Jyeṣṭha, because both these names are associated with the origins of Jats in the Purāṇas.

They are the soldiers of Indra; they are the Aryans; they are the Guts, about whom the authors of the Sumerian kings list queried, "who was king? who was not king", because they were kingless (अराजिन:)—All were kings and no one was king!

This identification of Maruts, sons of Rudra, with the Scythian Getae finds further confirmation from the Vedic literature. *Śatapatha Brāhmaṇa* mentions a king, Marutta Aviksita, performing a horse sacrifice in which the Maruts act as his body guards, the *Agni* (fire) acts as his Chamberlain and all the gods (visve-devas) as his courtiers[65]

Here we find a king named Marutta, and of course, the Marut bodyguards are his soldiers, and horse sacrifice is a Central Asian custom, followed by the Maṇḍas, the Scythians and the Hūṇas. Now these Maruts are described as "Sons of Rudra" and Rudra

63. *JA*, 1929, pp. 312-325.
64. *American Journal of Archaeology*, Vol. 37, p. 30.
65. *Śatapatha Brāhmaṇa*, XIII, 5/4-6.

himself is defined as "one who makes his enemies weep". But we find a significant passage in *Atharva Veda*, which says that Rudra is the king of a people called 'Garta' or Garta-Sada (or Sad).

स्तुहि श्रुतं गर्तसदं जनानाम् राजानं भीममुपहत्नुमुग्रम् ।
मुडा जरित्रे रुद्र स्तवानो अन्यमस्मत्ते नि वपन्तु सेन्यम् ॥ (18/1/40)

Here Rudra is called "Gartasadam Janānām Rājānam". S.D. Sātavalekar translates this word 'Gartasadam' as "one who lives inside everybody".[66] But this is manifestly incorrect; because the king of the people "who live inside everybody" does not make sense. Satavalekar is conscious of this fact, and he says that "the words" Janānām Rājāna Rudram "carry special importance, all people have one king, Rudra". He is again dissatisfied and says that the word "Gartasad" requires consideration, with reference to other words, and he finally takes 'Garta' as equivalent to a cave (Guhā). But 'Garta' is the same as 'Asi-garta' of Iran; Sagarta of the Greeks. Chitra Takhma the opponent of Darius the Great, is called an Asagarta. Asi, the name of the people, means 'horse' and 'Garta' stands for Jat, so Asigarta means horse-owning Jat or Jat horse, like the later Skinners' Horse of the British Indian Army. The old name of Hunas, as per Herodotus, is Arimaspa, which means Arima= first + Asp. =Horse, i.e. the "First Horse". It is significant that the area around Jullundur/Kāngrā inhabited by the Jats is named 'Tri-garta' in the Purāṇas. Obviously it is named after the three clans of the Jats, though in the time of Pāṇini, the three had become six (clans).[67] Now *Aitereya Brāhmaṇa* mentions a person, Śunahśepa, who is the son of Aji-garta. Here Aji-garta has to be compared with Asigarta/Asagarta. This Sunahsepa, whose name is rather Persian, was adopted as a son by Viśvamitra, son of Gathi, (Gathin). Referring to this episode, R.S. Sharma, says this is "an early example of the priestly ingenuity in the invention of geneologies" of the foreigners.[68] Obviously, Ajigarta and his son were not Indian.

The hymn of *Atharva Veda* quoted above, has its parallel in the *Rig Veda* where the phrase "Gartasadam Janānām Rājānam" is modified into "Gartasadam Yuvānām mrigam na". The earlier

66. *Daivata Samhitā*, Vol. II, pt. 7, p. 6.
67. See also Sukumar Sen, Old Persian Inscriptions (1941).
68. *Sudras in Ancient India*, p. 65.

hymn of *Rig Veda* (2/33/10) after mentioning the arms and armaments of Rudra, says that "no one is more brave than ye, O Rudra."[69]

(त्वन् ओजीयो न वा अस्ति)

G.P. Upadhyaya in his Hindi edition of *Śatapatha Brāhmaṇa* (Vol. I) translates the word 'Sad din' as horse-rider, the word Asad is mentioncd as 'on foot', obviously, the word Sad, as antonym of Asad, means one who is not on foot, i.e., a horse or chariot rider. *SED*, defines Sada as sitting on horse-back, riding.[69] Sadin is defined as horseman. Sadya is defined as riding-horse. Garta is defined as a high seat, or throne; the seat of a chariot. Gartasad is defined as sitting on the seat of a chariot.[70] Thus, the word Gartasad, used for a people can be taken as chariot or horse-riding people—a definition which exactly fit the Scythians or the Massagetae.

Rig Veda mentions the stags used as horses, as Prisad-Aśva. The Maruts are called as those who use stags as horses.[71] Sadya is mentioned in the *Aśvālayana Sutra* as a riding-horse. Sujāta is mentioned in the *Rig Veda* as a title of people.

The Purāṇas derived the word Jat from Sujata. We have already seen that, according to *Unadi Vritti*, the word Jat means king, i.e. a title. *HVI*, however, says that it would not be proper to take Sujata as royal or special people as against common people.[72] Buddha Prakash equates the Indian word Mashaka with Massagetae.[73] The word Mashaka is the name of a country in Sakadvipa, inhabited by Kśatriya.[74] Pāṇini mentions a river, Mashākavati, obviously in the same region. There was, however, not much of a difference between the Massagetae and the Scythians, although they were fighting each other on occasions. But such fightings seem to be a regular phenomena in the lower Siberian plains, and these disruptions of peaceful existence, affected the history of Asia and Europe. This was so right from the movements of Aryans and up to the movements of the Mughals.

69. *SED*, p. 1139.
70. *ibid.*, p. 349.
71. *HVI*, Vol. II, p. 22.
72. *ibid.*, Vol. II, p. 501.
73. *P&SM*, p. 40.
74. *SED*, p. 793.

Herodotus says that, "in dress and mode of living, the Massagetae resemble the Scythians. They fight on horse back and on foot. Their arms are either of gold or brass".[75]

Now we shall put forth a hypothesis, the word 'Garta-sad' is the same as "Garta-scyth" or Jat-Scythian or 'Scytheon Getae' of the Greek writers. Here we should remember that the king Manuas of Ven/Ben dynasty of Armenia founded a city after his name and called it Manuash garta, mentioned above. We are not sure of the second word 'Sad' or 'Sada', but is it impossible to equate it with Scyth ? Of course, we are taking only strictly historical aspect of the hymns. *Yajur Veda* says that "innumerable thousands (in number) are these Rudras on the Earth".

(असंख्याता: सहस्त्राणि ये रुदा: अधिभूम्याम्)

This remark for the innumerable number of the Rudra Maruts, has to be compared with the remark of the Greek writers about the Scythian Getae. These writers remark that the Getae were so ferocious and so innumerable, that no power of the earth could stop them, provided they had unity.

We have already seen their wars and battles with the Assyrians, the Iranians and the Greeks under Alexander. Just like the Maurs establishing their empire in India, the Jats in the South of Caspian Sea established their own empire. Under a leader named Arsaces (Ashk of the Iranians) they overthrew the Selucid Greeks, in 256 B.C. and founded the Parthian or Arsacide empire. We have already quoted *MAKI*, in support of the theory that this Arsaces was from the Dahi/Dahiya clan. Other historians also accept this fact while some others say that Arsaces was brought up among the Dahi people.[76] They are admitted to be Turanians in contradiction to the term Iranians. It is significant that Firdausi in his *Shāhnāmā* calls them *Muluk-at-Tawai* meaning the "kings of tribes". Of course they were not Iranian tribe but Turanian or Scythian Getae clans. It is again significant that their language of official dealings was Greek and not Persian. Their king, Vologeses I, was the first king who became fully Zoroastrian in religion and got their scriptures classified and compiled. King Mithradates I (171-136 B.C.) conquered Persia proper. It was they who were sun-worshippers, and who defeated

75. op. cit., Bk. 1, p. 215.
76. Stein Konow, *CII*, Vol. II, pt. I, footnote.

the Roman armies under General Crassus in 53 B.C., in the battle of Carrhae. It was here that the Romans saw for the first time the silken, coloured banners. Later on they fought against repeated Roman armies, including that under the famous Mark Antony. Their last king Artabanus IV, was defeated in 224 A.D., by Ardshir, the Persian king of Sasanid dynasty after three battles. Thus ended the kingdom of the Dahiya Jats after a rule of 480 years.

According to Arrian, Mithradates I had extended his conquests up to the river Indus, and subdued the territory between the Indus and the Jhelum rivers. The Indo-Parthian kings, like Azes, Gondophernes, etc., were ruling that area, as representatives of their sovereigns in the south of Caspian Sea.[77]

Now coming to the *Mahābhārata* itself, we have already noted numerous Jat clans mentioned in that epic. Regarding the system of polyandry, it is generally agreed that this was not a custom native to India, whereas, on the other hand, it was a custom very much prevalent among the Central Asian people. Herodotus says that the Masssagetae had the custom of holding their wives in common among the brothers.[78] (Book I, 216). Various other Central Asian people are similarly known to have this custom and it is still prevalent among the Himalayan people. In the *Mahābhārata* we know that Draupadi was married to the five Pāṇḍavas in common. Her father raised an objection on moral grounds and Yudhiṣṭhira justified it on the ground that this was their ancient custom, which he was bound to follow, irrespective of the finer issues of morality.[79] [Query: is the last word of the first line Gatim, correctly reproduced ? Is it not connected with Vayam (we), meaning "we Guts" ?]

सूक्ष्मो धर्मो महाराज नास्य विदनो वयं गतिम् ।
पूर्वेषामनुपूर्वेण यातं वर्त्मानुयामहे ।।

Buddha Prakash argues that Arjuna, the Pāṇḍava hero is the symbol of Saka/Yue-che; Bhima is the symbol of Vrikas, Yudhiṣṭhira is the symbol of Yaudheyas; and Nakula and Sahadeva are the symbols of Madras.[80]

77. P.C. Davar, *Iran and its Culture*, p. 172-
78. op. cit., Bk. I, 216.
79. *MBT*, 1/20/29.
80. *P&SM*, p. 90.

Here the Yue-che are of course of the Guti, i.e., the Jats, Vrikas are a Jat clan, so are the Yaudheyas (Johiya clan) and Madra (Madan/Madhan clan). Does it not show that the Pāṇḍavas were Jats ? We find confirmation of this remark in the fact that *Dhūmakāri Jātaka* (No. 413) speaks of Yuddhitthila gotta ruling at Indapatt (Indraprastha). Now the question is, why Yudhiṣṭhira is called a Got/Gotta ? The answer is obvious: the Pāṇḍavas were Jats. This explains their strange customs, their polyandry, their bloody oaths, their drinking of blood from their enemies' breasts and the washing of hair of Draupadi with the blood of her enemies. All these are entirely un-Indian customs. We must also note here that Shalya, the king of Madra, justified the taking of the price of a bride on the basis of ancient custom among them. This custom is still prevalent in northern Iran. That is why perhaps that Toynbee was of the opinion that *Mahābhārata* is the product of Scythians.[81] Referring to the people of north-western India at the time of Alexander's invasion, Arnold J. Toynbee says, "It is tempting to conjecture that the warlike communities, that were encountered by Alexander the Great in the Indus Valley in 327-324 B.C. were the descendants of Eurasian nomads, who had been deposited there by a more recent *Volkerwanderung* than that of the Aryas. The most recent period of aridity and effervescence on the Steppes may have run from about 825 to about 525 B.C. and this period partly coincides in date with both the Babylonic 'Time of Troubles' (1000-600 B.C.) and the Syriac 'Time of Troubles' (925-525 B.C.).[82] It is gratifying to find a historian of the Status of Toynbee, inclined to the same theory.

Referring to the similar migrations/movements in earlier times, Buddha Prakash observes, "that tides of invasions and migrations, in the Vedic period had strong Iranian and Bactrian currents, which merged in the multitudinous tribal confluence of the Punjab and thence rolled towards the East".[83] It is this period of ancient history, i.e., from the earliest to the wars of Alexander and the

81. A.J. Toynbee, *A Study of History*, Vol. V, pp. 605-606.
82. *ibid.*, p. 274.
83. op. cit., p. 79.

Mauryas, that we have to search for a truer interpretation of history, and this study should not be carried out from the Indian point of view alone, but also from a pan-Asian standpoint. Humanity does not live in watertight compartments, nor do the artificial national boundaries ever stop its cyclic movements. Neither the China Wall saved the Chinese, nor did the Roman Wall save the Romans from the determined Jats. As far India itself, we have already noted the struggles of the Jats, under their Nandal/Nander, Maur/Mor, Kasvan/Kushana, Dharan/Gupta, Kalkil/Vakataka, Virk/Bains and other clans to found empire after empire for more than a millennium. First they came under their Arya clan, then under t heir Kuru (Kur, present Khar) clan, then followed the Virk, Mand, Madhan, Maur, Kasvan, Gussar clans, as leaders of the Jats, in their migration to India.

Masoudi, who wrote about the year 947, and had been in India, throws some light in his *Golden Meadows* upon the Jat dynasties. "The dynasty of Phour, who was overcome by Alexander, lasted 140 years; then came that of Dabschalim which lasted 120 years. That of Yalith (Balhit) was next, and lasted 80 years; some say 130 years.

"The next dynasty was that of Cours (Kurush) and lasted 120 years.

"Then the Indians divided and formed several kingdoms; there was a king in the country of Sindh, one at Kanauj, another in Kashmir, and the fourth in the city of Mankir...and the prince who reigned there, had the title of Balhara."[84]

It is worth an enquiry to find out why Mauryas are not mentioned after Phor/Porus. Who are the Dabschalims ? Is the later Paur kingdom confused with the famous Poros, adversary of Alexander ? We know from Strabo that Porous (Phor/Phour), a ruler over 600 kings, sent an embassy to Augustus in Rome in 21/25 B.C.[85] As for Balhara, *Karpura Mañjari* also mentions it as Balhara. They were the rulers of Ballbhipura. According to Cunningham, Mandlii and Monedes of Megasthenes were one and the same.[86] They are the ancient Manḍs.

84. *Asiatic Researches*, Vol. IX, p. 181.
85. Strabo, Geography, bk. XV, ch. 1, p. 73.
86. op. cit., pp. 508-509.

Appendix I

Chart showing the alleged Rajput descent of the Jat clans

Original Rajput clan	*Jat tribes derived from it.*
Tunwar	Palania, Bachhi, Nain, Mallan, Lanba, Khatgar, Karb, Jatāsra, Dhand, Bhado, Kharwal, Dhaka, Sokhira, Banchiri, Malu, Rohil, Sakan, Berwal, and Naru.
Chauhān	Bhakar, Khonga, Lakhlan, Sawanch, Sohu, Chahal, Ghel, Rao, Nahra, Pankhal, Luni, Jaglan, Bhanniwal, Legha, Janawar, Bedwal, Mahlu, Wiha, Mehran, Raparia, Bhariwas, Bohla, Mor, Sinhmar, Mahil, Goyat, Lohan, Sheoran, Lobhawat, Somaddhar, Dohan, Hela, Lohach, Rampuria, Sedhu, Hoda, Samin, Rojia, Bhana alias Chotia, Bhattu, Rar and Lomadh.
Bhaṭṭi	Lahar, Sara, Bharon, Makar, Mond, Kohar, Saharan, Isharwal, Khetalan, Jatai, Khodma, Bloda, Batho and Dhokia
Saroya	Kalerawan, Bhore, Hinjrawan, Saroya, Kajla, Ghanghas, Sarawat, Sopi, Khot and Balra.
Punwar	Kharwan, Pachar, Loh-Chab and Mohan.
Khokhar	Bohla and Khokhar.
Joiya	Pasal, Mondhla, Khichar, Jani, Machra Kachroya, Sor and Joiya.
Rathor	Dullah and Gawarna.
Gahlot	Godara.
Puniar	Sonda and Tarar.
Lal	Jaria.
Ude	Jakhar.
Kachhwai	Dhondwal.
Kihchi	Khichar.

The above chart has been taken from *Tribes and Castes* Vol. II, p. 375. As already shown, this supposed Rajput ancestry is patently incorrect. Many clans had hoary history before the name "Rajput" was adopted in the tenth century A.D. or later, as an ethnic name, due to social and religious differences. Those sections of the Jats who were formally converted to Brahmanism and consequently practised widow burning, instead of widow remarriage, were styled "Rajputs". It will also be seen that a majority of the Rajputs, at least their important clans, are of a later arrival from Central Asia, whereas the Jat clans were in India even in the Vedic period.

In this chart many clans, e.g. Bohla, Sheoran/Sori/Sor; Khichar, Kharwal/Kharwan, Malu/Mahla, etc. have been given a double ancestry, an unavoidable result when the cart is put before the horse. Of course, we do not deny that new clans were formed or branched out from an existing clan, but a new clan branched out from an older one, generally in the form of the descendants of a particularly important member of the mother clan; it was never *vice versa*. Therefore, to say that Mor (Maurya) clan was a branch of the Parmars, is absurd. What actually may have happened is something like this: A clan gains political ascendancy, and other clans who support the ascendant clan, become part of a political confederacy. It was in this sense that the confederacies of Mor, Sakan, Kasuan, Gujar, Parmar, Chauhan, Rathors, etc. were formed. This does not mean that the members of the particular confederacy headed by a particular clan, were descendants or branches of the later ascendant clan. Therefore, in effect, the present chart only shows that the particular Jat clans, among others, were supporters of the Tomar or Chauhan, or Bhaṭṭi or Parmar or Gujar royal families when these later formed their kingdoms. It is on account of this factor that a particular clan is seen as part of more than one ascendant clan and "the double ancestry". We are giving this chart, with a view to draw attention to certain clan names, e.g. the Sakan (Sākan Sacae ?) Khot (Got ?) Hela (Hala ? Hellenes ?) Rapadia (Arpad of Assyrian history, the present Tell R' fad ?). These apparent similarities with the ancient names of Asia Minor, have to be viewed in the context of many other identities given earlier regarding names of people and cities of that area and the Indian names, (see the chapter on Antiquity). We have also to explain the worship of the Babylonian goddess Nana, under the

same name in the present Himachal Pradesh of India. Prof. V.S. Agrawala, has drawn our attention to the occurrence of West Asian names in Vedic literature, e.g. Taimat, Aligi-Viligi, Urugula (*Atharva Veda*) Apsu (*Rig Veda*) Kabru (*Atharva Veda*). As per *Śatapatha Brāhmaṇa* Sukra or Venus is Atta, who in the Assyrian and Aramaie inscriptions of eighth/seventh century B.C. appears as a goddess.

Now the question is "how did these West Asian ideas become incorporated in Vedic literature and goddess Nana found a place of honour on Kushana coins ? It will not do to admit only a borrowing of ideas on the part of India. The ideas came along with the people who carried them and the people came from the vast Asian plains into India, over a period of more than 4000 years —right from the earliest Aryans to the Mughals. We have already indicated that the lands of the Uttara Kurus/Uttara Madras/Uttara Pashtoons were in Iraq and its adjoining areas, north and west of the Caspian Sea. In the Babylonian epic of Gilgamesh, the hero goes to the land of uta-napishtim, (the uttara pashtum of Assyrian records) which is the land of the immortal gods, headed by the sun-god and it is near the waters of death (ice bound Arctic sea). The description of Uttarakuru land in Indian literature is so exact as to force an identification of the land area intended. What is more, the *Aitereya Brāhmaṇa* gives the information that the crowned kings of Uttara Kuru/Uttara Madra land, take the title of Virāṭa. Obviously this Virāṭa is same as Urṭu or Urarṭu, (Araraṭ of the Bible) which was a powerful kingdom in the first millennium B.C. (and earlier) always in conflict with the Ashur kingdom of Assyrian kings (q.v. reference to the Deva-Asura wars of Indian literature ?). The parallels are too many and too striking to be brushed aside, and must contain the core of historical truth.

Appendix II

Clan Identification Chart

Sl.	West Asian/ Iranian	Greek	Chinese	Central Asian	Indian	Present name
	1	2	3	4	5	6
1.	Abar	Abar/Avar	—	Avar	Ābhira ?	Abara
2.	—	—	—	Allan	Aila/Ailavat	Ailavat
3.	Andar	—	—	—	—	Andar
4.	—	Antai	—	Anta	—	Āntal
5.	Airya	Ariani/Ari	—	—	Ārya	Ārya
6.	Ashkenaz	Asiani	—	Asi	Asika/Rishika	Asiagh
7.	—	—	—	—	Attri	Attri
8.	—	Uruk ?	—	—	Uluka	Aulakh
9.	—	Barberei	—	—	Barbara	Babbar
10.	—	—	—	Bogdā	—	Bagdavat
11.	—	—	—	Balgari/ Balkar	Balla	Bal/Ballan/ Balhara
12.	Biainas	—	—	—	Vyamśa ? (Mahisha)	Bains
13.	Vaisi	Busae	—	—	—	Bassi

Appendix II *contd.*

1	2	3	4	5	6
14. Ven	Banae	—	Venakh	Vena	Benivāl/ Venhwāl
15. —	Phegeus/ Phegeles	—	—	—	Bhangu/ Bhangal
16. Buhler	—	—	—	Bhulling	Bhuller
17. —	—	—	Bisvala	—	Bislā
18. —	—	—	—	Prar	Brār
19. Budi/Putiya	Budae/Budii	—	—	Bodha	Budhwār
20. —	Chol	—	Chol	Chol	Chahl
21. —	—	—	Chuvan	Chahuvan/ Chahuka	Chāhuān/ Chavan
22. —	—	—	Chimir	—	Cheemā
23. —	—	—	—	Chibuka	Chebuk
24. —	—	—	Jiller	—	Chhiller
25. —	—	—	—	Chhakan	Chhikāra
26. —	—	—	Chin	China	Chhinā
27. —	Derbies	—	—	Darva ?	Ḍabās
28. Dahna ?	—	—	—	—	Dahima
29. —	Digorai	As-Digor	—	—	Ḍagor
30. Dayaeni/Dahi	Dahae	Dahia	Daghe	Ud-dehik ?	Dahiya

31.	—	—	—	Dol(gan)	—	Dhul
32.	Dal	—	—	Dal	—	Ḍhall/Ḍal
33.	Treres	—	—	—	Darada	Darar
34.	—	—	—	Dashvhar	—	Daswāl
35.	—	—	—	Tāmā	Dāmani	Dhāmā
36.	—	—	—	—	Ḍhānch	Ḍhānch
37.	—	—	—	—	Ḍānda	Ḍhanḍā
38.	—	—	—	—	Dhonchak	Dhonchak
39.	—	—	—	—	Gabalah	Gabar
40.	—	Gaul/Galan ?	—	Gālle	Galava	Gall(ān)
41.	—	—	—	Gadvhara	—	Gaṭhvāl
42.	—	Goruai	—	—	Guru/Gaur/ Ghor	Gaūr/Gauru/ Goraya
43.	—	—	—	—	Gajava/Gajah-vāya	Gajwā
44.	—	Kungkas	—	Khangas/ Karagas ?	—	Khangas/ Ghangas
45.	Gumar/ Gimmer/ Cimmer	Khomara	—	Chimir ?	Kuman/Gomar	Ghuman/ Gumar
46.	—	Gelan/Gelae	—	Gilli	—	Gill
47.	—	—	—	—	Godha	Godhā
48.	—	—	—	—	Kuliya	Guliyā
49.	—	—	—	Gurlet	—	Gurlāvat
50.	—	—	—	—	Gonanda	Gondal

Appendix II (*Contd.*)

1	2	3	4	5	6
51. Gasur/Gusur	Gusuros	Wosun ?	Gutsul ?	Gujjar	Gussar
52. Hall (European)	—	—	—	Hāla	Hāla
53. Har/Hur/ Her	Heraios	—	—	—	Her
54. Hans/Hanz (European)	—	—	—	Hansa	Hans
55. —	Hun/Arimaspa	—	Hiung-nu	Huna	Henga
56. —	—	—	—	Jāngala	Jāglain
57. —	—	—	—	Jāguḍa	Jākhaḍ
58. —	—	—	Jen-Jaun	—	Jenjuan
59. —	—	—	Jubolo	Jauvla	Johl
60. Assur	Asurai	—	—	Jaṭāsura	Jaṭāsrā or Asrā
60a. —	—	—	—	Jauna/Juna	June
61. Yutiya	Utians ?	—	—	Yaudheya	Johiyā
62. Kad	—	—	—	—	Kādyān
63. —	—	—	Kujalak	—	Kajlā
64. Khak	—	—	Khaksi	Kāk	Kāk/Khākh/ Kākrān

65.	—	Kathoi	—	—	Kaṭha	Kāṭhiā
66.	Klein (European)	—	—	Kullen	Kalyān	Kallān
67.	Kohl (European)	—	—	—	Kalan	Kahlon
68.	—	—	—	Kirkin	Kilkila	Kalkil
69.	—	Sogdian	Kiang-nu	Kang	Kanka	Kang
70.	—	—	Kitolo	—	Kedara	Katāriyā
71.	Kushan/ Kassite	Kusiani	—	Kasua	Kusana	Kasuan/ Kasvan
72.	Kur/Kurush	—	—	Kara	Kuru	Khar
73.	Khair	Chorsmian	—	—	—	Kher
74.	Khalybe	—	—	Kalpak	Kharparika	Kharab/ Kharap
75.	Khatti	Xothri	—	—	Kshatri	Khattri
76.	Gatkal	—	—	—	Khatakalika	Khatkal
77.	Khikhar	—	—	—	Ksudraka ?	Khokher
78.	Kullargari	—	—	Kula	—	Kular
79.	—	—	—	—	Kuninda/ Kundamana/ Kaundopratha	Kundu
80.	—	—	—	—	Kuntala	Kuntel/ Khuntel
81.	Lullu ?	—	—	Lalli	Lalliya	Lall/Lalli

Appendix II (*Contd.*)

1	2	3	4	5	6
82. Lombardi (European)	Lambagae	—	—	Lampaka	Lāmbā
83. —	—	—	—	Lat	Lāṭher
84. —	—	—	—	—	Lochab
85. —	—	—	—	Lohan	Lohān
86. —	—	—	—	Lohar	Lohar(iya)
87. Machiya	Masiknoi	—	—	Matsya	Māchhar
88. Madai	Mede	—	—	Madra	Madhān
89. Malak	—	—	—	Malaka	Malik
90. —	Malloi	—	—	Mālava/Malla	Mall/Malli
91. —	—	—	—	Malāvat	Mahlāvat
92. —	Mannai	—	—	Mauna/Māna	Mānn
93. —	—	Menguet.	Mongait	—	Mangat
94. Mandii	Monedi (of Megas-thenese)	—	—	Manḍaka	Manḍa
95. —	—	—	—	Māvalaka	Māvala
96. Minns (European)	—	—	—	—	Minhās
97. Miled/Amardi	Maidii	—	—	—	Mirdha

98.	—	—	—	—	Maukhari	Mokhar
99.	—	Mundei	—	—	Munda	Munda
100.	Amorru/ Amorites	Amorites	—	—	Maurya	Maur/Mor
101.	—	Nandrum	—	—	Nanda	Nandal/ Nander
102.	—	—	—	Noyan	—	Nain
103.	Nisir	—	—	—	—	Nasir
104.	Nairi/Nahrian	Neuri	—	—	—	Nara/Nahra
105.	Nezzer	—	—	Nachar	—	Nijjar
106.	Nunna/Laban?	—	—	—	Nun/Lavaṇya	Nun(iyā).
107.	—	—	—	Ojh	Ujjihāna	Ojhlān/Ojala
108.	—	—	—	Oghlan	—	Ohlān
109.	—	Odrai ?	—	—	Auḍhrān	Oḍhrān
110.	—	—	—	—	Pingala	Pangāl
111.	—	—	—	Pannu	Varnu ?	Pannu
111a.	—	—	—	—	Pārada	Parodā
112.	Puhr	—	—	—	Parmār	Pawār
113.	Parsua	—	—	—	Pārsava	Parswa
114.	—	Poros	—	—	Paura	Phor/Por
115.	—	Parvatkei	—	—	Parvataka	Phārvey
116.	—	—	—	Piru	—	Piru
117.	—	—	—	—	Poṭala	Poṭal(iyā)
118.	Peonia	Paeonei	—	—	Pauni	Pauniyā
119.	—	—	—	—	Pulkasa	Phulkā

Appendix II (*Contd.*)

1.	2.	3.	4.	5.	6.
120. Rai	—	—	—	—	Rāi
121. Raster/Roth (European)	—	—	—	Raśtrika/ Raṭhika	Rāṭhi
122. —	—	—	—	Raṭṭol	Raṭhol/ Rāṭhor
123. —	—	—	Raut	—	Rāwat
124. Riar	—	—	—	—	Riar
125. Rose (European)	—	—	—	—	Roj/Rose
126. —	—	—	—	Sahudaka	Sahotā
127. —	—	—	Saraut	Kshaharata	Sahraut/ Sahrāvat
128. Salar	—	—	—	—	Sālār
129. —	Salakenoi	—	—	Sanakānika	Salkal(ān)
130. —	—	—	Shamil	—	Samil
131. Samarian	Samaroi	—	—	—	Samrā
132. —	Singhai (of Megasthenes)	—	—	Sangha	Sanghā
133. Sapiri	Sapiri	—	—	—	Saprā
134. —	—	Sinsin	—	—	Sinsinvar

135.	Sindi	Sindice	—	—	Sindhu/ Saindhava	Sandhu
136.	Sarenaka	Sarangai	—	Sarai	Saramgha/ Sarangya	Sarāngha/ Sarānha
137.	—	—	—	—	Sukanda	Seokanda.
138.	—	—	—	Shor	Sura	Shorān.
139.	—	Suli	Sule	Solgi/Chullik	Solanki/ Chalukya	Solanky/ Solgi.
140.	Sklav/Slav	Sacarauli/ Sacaraucae	—	—	Sakarvāka	Sagarvār/ Sikarvār.
141.	—	—	—	—	Sauvira ?	Sauhl/Sohl.
142.	—	—	—	Shirigilli	—	Shergill.
143.	—	—	—	Sahi	Shahi	Shāhi.
144.	—	Siboi	—	—	Śibi	Sibi(yā).
145.	—	—	—	—	Siddha	Siddhu.
146.	—	—	—	—	Sālva	Syāl/Sāl.
147.	Tuccarai	Tokharoi	—	—	Tukhāra	Tukhār/ Takhar.
148.	—	—	—	—	Tusara	Tusār.
149.	—	—	—	Talu ?	Tāla	Tāllān/ Tāllān.
150.	—	—	—	—	Ṭank/Ṭak	Ṭāk/Ṭānk
151.	—	—	—	—	Tangaṇa	Tangal
152.	Tabithi ? Teut(on)	—	—	—	Tuviṭhi/ Tviśṭri.	Tevaṭhi(ya)

Appendix II (*Contd.*)

1	2	3	4	5	6
153. Ushenei	—	—	—	Uśinara	Bhasin ?
154. —	Tagorai	—	—	—	Ṭhākarān
155. Tur(anians)	—	—	Turk	Tura/Turushka	Tūr
156. —	—	—	Timir	Tomar	Tomar
157. Uti	Utian	—	Utargari	Uttara	Uṭār
158. Warak/Uruk	Hyroan	—	Wark	Vrika	Virk
159. —	Baraish	—	—	Varisha	Varaish
160. —	—	—	—	Vrichivant	Varāich/ Barāich
161. —	—	—	—	Vijji/Vajji.	Wajhi
162. —	—	—	—	Wāgar	Wāngarwā/ Bāngarwā
163. Yautiya	—	—	—	Yaudheya	Johiyā

Greek/European and Chinese	*Indian Jats clan name*
Gill (European, Robert Sutherland Gill, Co-author of "The Dramatic Personality of Jesus"	Gill
Kossaioi (of Ptolemy)	Kaśvān
Nishaya (of Greeks) (Naisya of Pāṇini)	Nāssar
Hilo (of Huen Tsang)	Her/Heer
Fati (do)	Bhaṭṭi
Lanpo (do) (Lombard of Europe)	Lāmbā
Nakoloho (of Huen Tsang)	Nagrāh
Talilo (do)	Tarar (Treres of the Greeks)
Lealih (do)	Lalli
Shenshen (do)	Sinsin (war) (Bharatpur family)
Tuholo	Tukhar
Heruli (of Greeks)	Harral
Chatti (do)	Chathā (Chedi or Chaidya of Indian literature)
Suebi (do)	Sibi/Sibiyā
Galatae (do)	Galat
Teut (on) (do)	Tevaṭi/Tevaṭhi (yā)
Ripuarian (do)	Rapariā ?
Collian (do)	Gāllan ?
Goedal (do)	Gondal ?
Balgae (do)	Balhāra (Balkar of Central Asia, interchange of g/gh and 'h'.
Frisian (do)	Bris (Braish).
Saxon (do)	Sekhon ? (change of x into kh).
Arii	Ārya (Jats)/Arrain (a Punjab frontier people)

Some of the other Central Asian clan, found in the Uzbek and nearby population groups can be compared as under. These Central Asian names given have been taken from *MAKI.* (Vol. II, pp. 514-17, 30) or from *Soviet Union—A Geographical Survey,* or from Kushan inscriptions, in a few cases.

Present Central Asian name	*Indian name*
1. Argan	Arjuna (ka)/Arjunayana
2. Kalapak	Kharaparika
3. Kalechi	Kalsi (Pb. Kh)
4. Batrek	Batra (Pb. Kh)
5. Masad	Masand (Pb. Kh)
6. Karakursak	Karaskara
7. Chubur	Chhibar (Pb. Kh)
8. Karabura	Burā (Jats).
9. Shirin	Sarin (Pb. Kh)
10. Agiri	Agiri (a caste)
11. Uighur/Ugrian	Ugra (a people)
12. Tatar	Tatrān (Jats)
13. Jani	Janwar (Jats)
14. Simarchim	Sihmar (Jats)
15. Arbat	Arbuda/Arab (Jats)
16. Kireit	Kirata
17. Chaxprach	Sapra (Jats & Pb. Khatri clan)
18. Udeghe	Videgha/Videha
19. Gedoi (Gada of inscription)	Gaṭhwal (Jats)
20. Bagurlu	Bāgarwā (Jats)

Vedic Names	*Present Names*
Aulāna	Auhlān/Ohlān
Bheda	Bheda
Chedi/Chaidya	Chathā ?
Māna	Māna
Matsya	Māchh (ar)
Pārāvata	Pāravey
Mandārya	Mander
Sarangya/Srinjya	Sarāngha
Shibi	Shibiyā
Vainya	Venh (wal)/Beniwal
Vasha	Vashi/Basi

Pāṇini's Names	*Present names*
Vrika	Virk/Varik
Dāmani	Dhāmi/Dhāma
Kaunḍopratha	Kunḍu
Dāṇḍaki	Dhāṇḍā
Jālamani	Jāli
Jānaki	Jāni/Janer
Pārśva	Parswāl
Madra	Mader/Madān
Vriji	Wijhi
Rājanya	Rānjhā (?)
Vriṣṇi	Vrāiṣ
Mahārāja	Mahārājki
Bharga	Bhaggal/Bhagar
Yaudheya	Johiyā

Varāhamihira's Names

Abhira	Abara (Ahīr ?)
Arava	Arab
Asika	Asiāgh
Barbara	Babbar
Bhringi	Bring
Ḍāmara	Ḍāmar
Danḍa	Dhāṇḍā
Pingalaka	Panghāl
Dirghagriva	Lāngal ?
Dirghakeśa	Lāmbā(l) ?
Khachara	Khosar ?
Ekpāda	Kapāhi
Hala	Hāla
Hārhaura	Her ?
Jaṭāsura	Jaṭāsrā
Jringa	Sarāngha ?
Kachara	Kachela
Ailāvata	Ailāvat
Kālaka	Kāla/Kāhlon
Durgala	Duggal (Pb. Kh)
Kohalaka	Kohli (Pb. Kh)
Lāṭa	Lāṭ/Lāṭhar

Varāhamihira's Names	*Present Names*
Māna	Māna
Māṇḍavya	Manḍ
Nagna	Nagiā
Sabara	Sabarwāl (Pb. Kh)
Naśta-Rajya	Nāssar (from Nāśa, Naiśya of grammarians)
Poṭala	Poṭaliyā
Sibi	Sibiyā
Sindhu	Sindhu
Sulika	Solgi/Solanki
Śura-sena	Shurān/Shorān
Tāla	Tāllān/Tāhlān
Tangaṇa	Tangal
Tuśāra	Tushār
Vāṭa-dhāna	Vāṭdhāna

Appendix III

Here are some more clans of the Jats taken from *'Tribes and Castes,* the page and volume of which are put into brackets:

(1) Ark. (Vol. II, p. 6 Jind area)
(1a) Arab (Vol. II, p. 13, Multan area).
(2) Arwāl (Vol. II, p. 21, Dera Ghazi Khan).
(3) Bheda (Vol. I, p. 5, Jind, Sangrur area).
(4) Bhagar or Bhaggu (Vol. II, p. 82).
(5) Bachhāl (Vol. II, p. 31, Ambala area).
(6) Bhār (Vol. I, p. 84, Multan area).
(7) Chakora (Vol. II, p. 147).
(8) Chankar (Vol. II, p. 153).
(8a) Chaṇbal (Vol. II, p. 52, Amritsar).
(9) Ḍahā (Vol. II, p. 219).
(10) Ḍahal (Vol. II, p. 219, Multan area).
(11) Dhār (Vol. II, p. 235, Amritsar).
(12) Gadār (Vol. II, p.)
(13) Gahep (Vol. I, p. 50).
(14) Gendas (Vol. II, p. 283, Jind).
(15) Gopālak (Vol. II, p. 302, Multan area).
(16) Gosal/Gusur (Vol. II, p. 305, Jind area).
(16a) Guda (Vol. II, p. 305)
(17) Hari (Vol. II, p. 327, Jind and Multan area).
(18) Hinjrā (Vol. II, p. 333, Gujranwala district).
(19) Jāli (Vol. II, p. 351 Jind area).
(20) Jāmun (Vol. II, p. 352).
(21) Jāni (Vol. II p. 353).
(22) Janer (Vol. II, p. 353, Kapurthala).
(23) Jariā (Vol. II, p. 356 Jind area).
(24) Jaṭātir (Vol. II, p. 377, Sialkot).
(25) Kāchela (Vol. II, p. 420).
(26) Kānjlān (Vol. II, p. 437, Jind/Hissar area).

(27) Kalhir (Vol. II, p. 439, Muradabad, Ambala, Karnal).
(28) Kalkhanḍa (Vol. II, p. 441, Jind area).
(29) Kapāhi/Kapāi (Vol. II, p. 475, Mu ltan area).
(30) Khosa/Khosar (Vol. II, p. 550, Multan area).
(31) Kuk/Kok (Vol, p. 560, Hoshiarpur, Nābhā area).
(32) Lānga (Vol. II, p. 30).
(33) Lāhil (Vol. III, p. 10)
(34) Lākhā/Lākhi (Vol. III, p. 19).
(35) Lār (Vol. III, p. 31).
(36) Lāṭ (Vol. III, p. 32).
(37) Mair Vol. I, p. 369).
(38) Mihir (Vol. III, p. 45)
(38a) Marrar (Vol III, p. 70, Ludhiana).
(39) Māhe (Vol. III, p. 46, Amritsar, Shahpura dist.).
(40) Naich (Vol. III, p. 150, Shahpur, Multan, Bahavalpur)
(41) Naṭṭ (Vol. III, p. 165, Ludhiana).
(42) Ojh (Vol. III, p. 176, Amritsar).
(43) Puriyā (Vol. III, p. 199, Jind area).
(44) Rāḍ (Vol. III, p. 268).
(45) Rain (Vol. III, p. 271, Jind area).
(46) Sategrah (Vol. III, p. 388, Amritsar).
(47) Sandhrān (Vol. III, p. 369).
(48) Sarapiyā (Vol. III, p. 374).
(49) Savera (Vol. III, p. 390).
(50) Saunch (Vol. III, p. 390, Jind area).
(51) Siprā (Vol. III, p. 427).
(52) Sudā (Vol. III, p. 431, Bikaner area)
(53) Sūra (Vol III, p. 445).
(54) Tokas (Vol. III, p. 481, Jind area).
(55) Udhāna (Vol. III, p. 481, Lower Derajat area).
(56) Uppal (Vol. III, p. 483, Montgomery, Ludhiana, Amritsar districts).
(57) Wijhi (Vol. III, p. 507, Multan area).

Historical notices of some of the clans have already been given and here we are giving certain fresh material about the clan names added here as well as about those already discussed. It will be noted that right from the Rig Vedic times, the historical clans are today represented among the Jats. For example, the Ārya,

Hari, Sibi, Māna, Sindhu, Pārave (Pārāvat), Bheda, etc., are thus existing even today.

(1) *Arab* : This clan is mentioned by the western writers under the name of Arabikes. Sec. 41 of Periplus mentions this country in the western part of India. So far, this clan and their country has not been correctly identified. The commentator Schoff of Periplus compares it with Latikā.[1] It has also been compared with Aprāntikā[2] and also with Āryantika.[3] The compiler of *Tribes and Castes* suggests that it may be the clan of descendants of Arab invaders. All these suggestions are unacceptable. They cannot be the people from Arab countries, because much earlier to the rise of Islam, Varāhamihira mentions them as Arava.[4] Here too they are mentioned in the south-west region, somewhere near or in modern Gujarat state. All other authorities become unacceptable when we find these people still living under the same old name. Thus all the references to Arava or Araba or Arabikes are references to this clan only.

(2) *Bheda* : These are the people who were defeated by king Sudasa in the famous battle of 10 kings in the Rig Veda. At that time too they were residing near the Yamuna river because it was on the Yamuna river that they were so defeated. Today they are found slightly away from the river in the Jind, Sangrur area.

(3) *Bhagar/Bhaggu* : They are the same as Bhangal or Bhangu and further references may be seen under that name.

(4) *Bachhāl* : These people now found in Ambala district are the ancient Vatsas.

(5) *Bāṭh* : This is again an ancient clan still existing in village Rājewal/Kulewāl near Samrālā, Ludhiana district. Their coins also have been found with the legend Vaṭa Svaka. The first name is of the clan Vaṭa or Baṭa which is now written as Bāṭh and the second name of course may be of the individual ruler.[5] The find spot of the coins also points to the Punjab source.

(6) *Dahal* : This clan now found in Multan district, had given its name to the Berar area of Madhya Pradesh in mediaeval

1. B.N. Mukherjee, *The Kusanas and the Deccan*, pp. 174-75.
2. *IA*, 1878, Vol. VII, p. 259.
3. *JA*, 1936, pp. 73-74; and S, Chattopadhyaya. *Sakas in India*, p. 37.
4. *Brihat Samhitā*, XIV, 17.
5. John Allan, op. cit., p. CXXXIII, intro.

times when that area was called Dahal Desa. Piawan Inscriptions of 789 K.S. (A.D. 1038) mention Sri Dhahalan iti.[6] *Kitabul-Hind* of Beruni mentions a Dahala with its capital of Tripuri as one of the countries of India.[7]

(7) *Dahiyā* : They have already been described. However, here we want to draw attention to the mention of their country and some of their princes. Asandivat is mentioned as the capital of Janmejaya in *Ramāyaṇa* and Pāṇini. Commenting on Pāṇini, Kāsikā mentions Āsandi alongwith Dahisthalam. Har Datta, the author of *Padamanjarikara* mentions Āsandi and Dahisthalam as names of particular countries or areas.[8]

(आसन्दी व दहिस्थलम् देशविशेष : यत्रेदमुच्यते)

Inscriptional evidence mentions Dahisthala on the bank of Saraswati river where Kśemarāja Chālukya of Anhilvāḍa did penance.[9]

From the above discussion it is clear that the places mentioned is somewhere in the Haryana area. Now there is an important town near Panipat which is called Asandh even today and the area of Dahiya clan is not far from this place. It is therefore clear that the ancient Asandi or Āsandivat is the present Asand town and Dahisthal is the country of the Dahiyā clan. Kinsariyā inscriptions of Chachha Dahiyā of 1056-57 SV. are reported in *El*, Vol. XII, pp. 56-57. He is mentioned as "Kulam Dahiyākam Jātam" and the inscriptions gives at least four generations of that prince. Another inscription of Chandrāvati Sitaleśvara Mahādeva temple mentions a Rauta Bhivasiha Dahiyā and his son Rauta Uda Dahiyā (Sl. No. 1856 of Inscriptions of North India).

(8) *Dosāndh/Dosānjh* : Coins of this clan have also been found with the legend Dosadasa or Dosanasa, meaning "of Dosada or Dosana clan".[10]

(9) *Gadār* : These are the people mentioned in Indian literature as Gandhara people. They are also mentioned as Gadarai in Persian inscriptions and by the Greek as well.

(10) *Ghuman* : They have already been mentioned. However, an important inscription of a scion of this clan requires special

6. *ASIAR*, Vol. XXI, pp. 112-113.
7. S.C. Sachan, *Alberuni's India*, Vol. I, p. 202.
8. G.C. Awasthi, *Veda Dhratala*, p. 58.
9. H.C. Ray, op. cit. ,p. 953.
10. John Allun. op. cit.

mention. This is the Manikiala silver plate inscription of Gomana Karavaka. Here the person named Karavaka is definitely from the Gomana or Ghumana clan.[11] Pargiter compares the name Gomana with Godharā and Gonanda. Both these are clan names, nowadays called Godārā and Gondal, respectively. Similarly Goman is also a clan name. The fact that the clan name comes before the personal name is not of any significance because this was the practice in those days. The Gusur Simhabala and Saka Moda of the inscription have the clan name or the tribal name before the personal name.

11. *Gopālak* : They are mentioned in *Brihat Samhitā* with the same name as they are also mentioned in the *Mahābhārata.*[12] They are also mentioned in the Kāśikā as Gopalava.

12. *Jāli* : They are also mentioned by Pāṇini under the name of Jālamani alongwith Jānaki, to be identified with the Jāni clan in the Trigerta people.

13. *Jāmun* : They are mentioned as Yāmuna people in the *Brihat Samhitā.*

14. *Kachela* : They are mentioned in the *Brihat Samhitā* as Kachara. *Mahābhārata* mentioned them as Kacha.[13] The other names mentioned are the Gopāl, Lāngal, Pangal (Pakhalla), Sindhu (Sindhu), etc. An inscription of 738 A.D. also has noticed them as Kachela, who were defeated by the Arab Muslim army alongwith the Maurya, Gurjar, etc.

15. *Kādyān* : We have already quoted inscriptional evidence mentioning a Kadan who is also called "Goti-Putra". Ancient coins have also been found with the legend 'Kāḍasa' in early Brahmi characters. Kāḍasa (Sanskrit Kāḍasya) means "(the coins of the Kāḍas". According to John Allan, these coins have not yet been attributed. (*Catalogue of the coins of ancient India,* Orient Reprint, 1975, SS 103). It has been suggested that the name Kāḍa may be for Sanskrit Kāla. Cunningham says that Kāḍa may be equated with Kadrava, the descendant of Kadru.[14] Both these suggestions are untenable and these coins really

11. *EI*, Vol. XII, p. 301,
12. Bhişma Parva, X, 55.
13. *ibid.*
14. *ASIAR*, Vol. II, p. 10.

belong to the Kādān or as it is now written, Kādyān clan. The original name is Kāḍa which means high in Persian language and the suffix 'an' is added to it. The places like Kādyān near Amritsar and another place Kadān in Balochistan is named after them. As John Allan states, the name is a tribal name and not that of a ruler. The coins were found alongwith the coins of Kunindas and therefore, point to a Punjab provenance. They belonged to the third century B.C. or early second century B.C. The standing figure on the coins holds a spear or sceptre in the left hand. The symbols on the coins are those of the sun, the *swastika*, etc.

16) *Khosar* : In the history of Mauryas when they were attacking southern India we come across a warlike people who are named 'Kosar'. In fact these Kosar people were the vanguard of the Mauryan army as per Tamil literature. Like the Mauryas, they were also from the north and not from the south. They are to be identified as the Khosar clan of the Jats.[15]

17) *Kharpar* : These people mentioned in the Allahabad Pillar Inscriptions of Samudragupta are already identified with the present Kharap clan. The nine gems of Vikramāditya's court, included one Ghaṭa Kharpar.[16] Even in 1251 A.D. Kharpar armies under Nasiruddin of the slave dynasty of Delhi were fighting in Madhya Pradesh area.

18) *Kapāhi* : These people, now found among the Jats as well as among the Khatris in Punjab, are to be identified with Kaphaios of Alexander's historians. It is also possible that the people called Ekpāda (one footed) in *Brihat Samhitā* are but these people whose name is wrongly Sanskritised. Kapāhi is very much like Ekapāhi in pronunciation and means one footed in the later sense, hence this suggestion.

19) *Lānga/Lāngal*: See under Kachela where they are mentioned in the *Mahābhārata.*

20) *Māna*: They are already described. D.C. Sircar mentions a Māna country in south Maharāshtra. "*Mānadeśa Sambaddha Sarvādhikāri Brahmadeva Rānās.*"[17] Govindpur (Gaya distt., Bihar) inscription of 1059 Saka era mentions a Māṇa dynasty ruling in

15. For other details see *Indian Culture*, Vol. I, p. 97
16. R.B. Pandey, *Vikramaditya of Ujjayini.*
17. *IHQ*, 1948, Vol. XXIV, pp. 71-79.

that area and its two kings, Mānalords, named Varṇa Māna and Rudra Māna are mentioned.[18]

21) *Malli/Mallhi* : These people are mentioned as Malla, Malaya, Māla and Malloi. Their equation with Mālavas of history and literature has been accepted by all.[19] It is considered the Māllavas are non-existent today and have been absorbed in the Rajputs of today.[20] This is not correct and indicates only the pathetic plight of modern historians who never see beyond the Rajputs. This state of affairs is indicated by *DHNI*, which says that Mauryas are a sub-division of the Paramāras[21] and further that the Paramāras are descendants from Rāṣṭrakuṭas, through Akālavarśa, Kriśṇarāja (888 A.D.) of south Gujarat[22]. It is unthinkable that the ancient Mauryas were a clan of the 9th-10th century A.D. Paramāras. The hollowness of this claim is self-evident and need not be discussed further and such attempts are the result of the pathetic tendency mentioned above.

Now Malla or Malli/Mallhi are still an existing clan among the Jats and on all tests of historicity they are proved to be the ancient Mālavas or Mallas. Sanskrit grammarians and Chāṇakya mention the fact that these people were their own sacrificers. They did not employ the Brahmanas for priestly duties. Further Megasthenes in his *Fragments* mentions a special point about the Māllavas when he says that these people used to worship the grave mounds of their ancestors.

Now both these traditions are still maintained. The grave of the ancestors are in the form of a mound of earth on which a brick platform is raised. These platforms worshipped on important days like the birth of a son or marriage, etc., are called *Jaṭher*. Most of the Jat clans have such *Jaṭhers* which are considered sacred. On the important fares held on these *jaṭhers*, a person from a particular Jat clan officiates as priest and the offerings are taken away by the said 'priest' or by the clan as a whole. We

18. *EI*, Vol. II, p. 333, Sl. No. 1105.
19. See Majumdar, *Corporate Life in Ancient India*, p. 273, also R.C. Douglas in *JASB*, XIX, p. 42.
20. S.B. Chaudhari, *The Mallavas*, p. 179.
21. *DHNI*, p. 1154.
22. *ibid.*, p. 842.

now quote from the *Tribes and Castes* to prove our point. The Chahals, Gills, Sindhus, Dhillons, etc., all have their sacred Jathers. Particularly the Mallhi Jats of Ludhiana have the Jather of Mari Lachhman at village Pabbian in Ludhiana district. The people belong to the Mallhi clan and the offerings at the fare are taken by the Mallhi Jats collectively. Another such fare is held annually at Mari village in Moga district, Ferozepore. "At the temple of Lachhman Sidh at Mari village in Moga Tehsil a fare is held annually on the 14th *Chet*. Lachhman was a Mallhi Jat. The temple contains no image. Only a round platform which is kept covered with a sheet. A lamp is lit every evening by a Mallhi Jat of Mari. No Pujāri is employed, but one from the tribe is chosen to officiate at the fare and he takes away the offerings".[23]

The Gill Jats hold a fare of Rājā, who was a Jat, in village Rajiana, Tehsil Moga in Ferozepore. The temple "contains no image, only a platform of burnt bricks. Its administration is carried on by the Gill Jats, its votaries. They bring a Gill Jat Chela to officiate at the fare and he takes away the offerings".

Both these instances prove conclusively the correctness of the observations of Megasthenes and others. The Mallavas are still offering worship at the grave mounds of their ancestors and no special priest is employed. They are their own sacrificers. V.A. Smith was correct when he said that the Mallaoi were foreigners in India.[24]

(22) *Mihir* : This clan is equated with the Maitraka clan of Vallabhi. Fleet held that Bhaṭṭāraka Maitraka belonged to a sun-worshipping people of foreign region. So far he is right. But he further suggested that Toramāṇa and Mihiragula were from the Mihir clan[25]. This view has been supported by others.[26] But Toramāṇa and Mihiragula have expressly stated on their coins that their clan was Jauvala and, therefore, they cannot belong to the Mihira clan, which is a separate clan of the Jats, and Mehrauli is named after them.

(23) *Pāravey* : They are to be identified with the ancient people called Pārāvatas. In the *Rig Veda* they are shown as giving

23. Vol. I, p. 282.
24. *CCIM*, Vol. I, p. 174-76.
25. *CII*, Vol. III, p. XII.
26. *IHQ*, 1928, p. 457; and *JPASB*, 1909, p. 183.

gift of horses.[27] They were a people living on the Yamuna river.[28] Vedic Index describes Pārāvata as a tribe. *Vāmana Purāṇa* mentions a country called Pārāvata in the north of Kumāra Dvipa.[29] The present Pāravey clan is similarly situated on Yamuna river and the name alone is sufficient to point to the identity.

(24) *Sategrah* : This clan is to be identified, for the first time, with the people called Sattygraoi in the Persian Inscriptions and by Greek writers. So far the clan of these people is a puzzle for the historians.

(25) *Sanghā* : They are the Singhai of Megasthenes. They were free people having no king and occupying mountain regions where they had built many cities.[30] At the time of Alexander's invasion, these people are mentioned as Sangaeus on the frontier of India.[31]

(26) *Udhāna* : These people are to be identified with the people and kingdom of Uddyan or Udyana in the north-west of Kashmir.

(27) *Uppal* : These people are to be identified with the people called Utpala in literature and history, especially of Kashmir.

(28) *Wijhi* : Perhaps they are to be identified with the Vijji/ Vajji who are associated with the famous Licchavis. It is further possible that the Naich clan may be the same as Licchavi because the latter name is also mentioned as Nichavi. This is a suggestion which requires further consideration. "These Licchavis were distinguished for their bright coloured and variegated dresses and equipages and all the evidence seems to point to these people being a branch of the Yue-che".[32] Others hold that the Licchavis were Hinduised foreigners.[33] D.C. Sircar concurs with this view.[34]

(29) *Yaudheya* (*Johiya*) : These people are the Yautiya of Iran and are mentioned in the *Mahābhārata*. The traditional

27. 8/34/16.
28. *ibid.*, 8/34/18.
29. 19/39.
30. S. Mukerji; p. 45.
31. *PHAI.* 1938, p. 210.
32. S. Beal, op. cit., Vol. III, p, 308; *EHI.* pp. 162-63; *IA*, Vol. XXXII, p. 233-35 and Vol. XXXVII, p. 78-80.
33. *JASB*, Vol. p. 142-43.
34. H.N. Jha *The Licchvis Varanasi.*

story that they are the descendants of a son of Yudhiṣṭhira does not seem to be correct because Nakula in his conquest of the western countries fought against Yaudheyas. Had they been the sons and grand sons of this Pāṇḍava family, then there was no question of their mutual fighting. Even otherwise the descendants of a son of Yudhiṣṭhira cannot be so innumerous as to give battle to the Pāṇḍvas who were their grandfathers. M.K. Saran is quoted below from his recent book, *Tribal Coins, A Study*, "The Jats who had opposed the army of Mahmood Ghaznavi on his return journey from Somnath, near Multan, were actually these Yaudheyas only".[35] "The Jat soldiers (the Yaudheyas) were strong and sturdy. They resisted the imperial tyranny as rebels. The national spirit and craving for freedom at times, gave them shocks during the course of their struggle for liberation but they boldly withstood them."[36] Significantly, M.K. Saran has brought evidence showing that they did not believe in the rules of caste system. (Na Yatra Varnāśrama-dharma Vrittaya.)

(30) *Tangal*: We know a people called Ganganoi connected with Tanganoi by St. Markni and followed by others.[37] "Gangana never appears as a tribal name in any Indian source. On the other hand, Tangana or Tungana is the appellation of a fairly well-known people of ancient India."[38] Tungli, conquered by the Kushana, may be "the Tanganoi (in place of Ganganoi) of Ptolemy[39]. Their capital was Shachi, identified with Sāketa by F.W. Thomas.[40] J. Kennedy suggests that Tungli may denote Magadha.[41] This coincides the Tangals with the "Murunḍa" rulers of Pāṭaliputra prior to the Kushāṇas.[42] This discussion shows that Tanganoi of the Greek writers and Tungli of the Chinese, may be the country of Tangal clan of the Jats, conquered by the Kuśuān (Kushāṇa) clan.

35. op. cit., p. 75
36. *ibid.* p. 147.
37. J.S. Negi, *Some Indological Studies*, p. 132.
38. B. N. Mukerji, *Kushanas and the Deccan*, p. 39.
39. *ibid.*, p. 60.
40. *New IA*, Vol. VII, p. 90-92.
41. *JRAS*, 1912, p. 679.
42. B. N. Puri, op. cit., p. 51.

Appendix IV

In his well known book, *Races of Mankind*, Calvin Kephart mentions certain interesting facts about racial migration and origins. Some extracts from his book, touching upon the ideas contained here, are given below :

Referring to the Aryan sub-race called Nordic by him, Kephart says, "by 7700 B.C. they had crossed (the Tien) mountains and settled in the northern country subsequently known as 'Gete'. This region remained their homeland for thousands of years. It comprises the foot hills and mountainous region of western Turkistan, beyond Kashgar, from the Tien mountains to lake Balkash.....the present Kirghiz province of Semiryechensk (from Semiryechie, i.e., seven rivers) and includes upper reaches of the Jaxartes river, lake Issyk and the Chu and Ili river Basin.....these Gete people thus became the ancestors of the great Nordic Branch of the Aryan race" (p. 228-29).

Interestingly enough, this present land of seven rivers, which is called Gete by Kephart was also called Hefthindu, Saptasindhu in Sanskrit, by the early Mohammedan writers. N.G. Sardesai identifies the same area with the Sapta Sindhu of *Rig Veda*. This area contains seven rivers which all fall in the Balkas sea or lake, thus meeting the Rig Vedic condition that the seven rivers of Saptasindhu, individually float into sea.[1]

Kephart continues : ".....after about 4300 B.C., the Nordics in Gete extended northward toward the east and west ridges and overspread the vast Kirghiz steppe toward the Ural mountain and Caspian Sea... ultimately they split into five nations, successively, the Suebi, the Kimmerii, the Getae (who retained their place name), the Massagetae, and the Sakea". (p. 232) He further says that the Suebi left about 2300 B.C., the Kimmerii left about 1700 B.C. and the Getae left about 1000 B.C. The Massagetae and the Sakae

1. *ABORI*, Bhandarkar Commemorative Vol., 1917, p. 93-96.

remained there till they spread out as the Kushan, Tokhari and white Hunas. (Here it should be noted that we have already identified the Suebi with the Sibi, present Sibiā clan of the Jats, the Kimmerii, the Gimri of the Assyrian records, and the Gomer of the Bible have been identified with the Gomar and/or Ghuman clan of the Jats. The Getae is of course the common name of the people and the Massagetae, the great Jats, the royal Scythians of Herodotus were a branch of the same people. The Kuśāṇas, Sakas, Tokhari and the white Hunas have already been identified with Jat clans of the same names.)

Kephart further says, "The Goths originally were known to the Greeks as the Getae, but often were referred to as Scythians, a geographical term....." (p. 263 note 43)".....Ethnically, there was no Scythian race" (p. 261). He quotes Herodotus (VI, 5-7) to say that the ancestor of the Scythians was Targitaus, some one thousand years before the invasion of Darius or about 1600 B.C. (p. 251).

Referring to the Medians he mentions that the Medians were a section of the Kimmeris and "they were called the Manda in early history" (p. 209). Referring to their antiquity, he mentions a tradition in Gothic history that Tanausis, king of the Getae, about 1323/1290 B.C., after defeating the Egyptians.....returned and conquered much of western Asia "and made it subject and tributary to Sornus, King of the Medes, who was his dear friend" (p. 275). This shows that the Manda had settled in that area earlier to that period and much earlier to 709 B.C. when they were united by their king Deiokes. "Before Herodotus time, the Medians were known also as the Arii (book VII, 26) which name later was used by one of the tribes of Massagetae in North Central Iran. According to Strabo, the ancient Greeks applied the name Ariana to the whole Iranian Plateau between Assyria and India". (p. 278).

"We know how in.....(529 B.C.) Cyrus the Great of Persia was killed in a disastrous war campaign against the Dahae, a division of the Massagetae, in south western Turkisthan, under their queen Tomyris, and how in 512 B.C. his successor, Darius the Great, in revenge (Herodotus IV, I) conducted an expedition around the west of the Black Sea against the Gatae in western Scythia, whose king was Idanthyrus" (p. 463).

"On the North, just east of the Caspian Sea, lived the Dahae, who had broken away from the Massagetae.....a tribe of the Dahae named the Caspi, mentioned by Herodotus, Pliny and Strabo, settled in eastern Transcaucasia (Azer-Baijan) gave their name to the Caspian Sea". (p. 279).

"Before Strabo's time, a number of small tribes had split from the Massagetae, such as the Dahae, the Chorasmii and others (Strabo geography, XI, 8, 1-8).....the Dahae from around the Caspian Sea who had also invaded Parthia, joined the Medians and soon formed the Parthian nation of Northerly Iran" (p. 264). Their language was called Pahlavi and "the Pahlavi dialect of the Nordics of Parthia was unintelligible to the Persians" (p. 348).

It is well known that certain sections of the Jats sided with Darius the Great. They were called Euergetae, i.e., benefector Jats. We have mentioned that they were so-called because they were beneficial to the cause of Darius which was against the cause of the Jats. Kephart translates the word Euergetae as anti-Getae after referring to certain tribes who helped Alexander against the Massagetae (p. 529). These Euergetae are mentioned by Arrian (III, 27, 4) Dioderus (XVII, 81) and Curtius (VII, 3, 17).

This change in meaning is significant. Earlier they were benefector Jats but during the time of Alexander they were "Anti-Jats". This makes two things clear; one, that these people were never treated as friends or even Jats after Darius, and two, this also indicates that the adversaries of Alexander the Great in Central Asia were Jats whereas his helpers were anti-Jats.

Referring to the Ephthalites, who are called white Hunas, Kephart says, "They were called the white Hunas by their enemies. According to the Chinese, they actually were a tribe of the Yue-chi or Getes" (p. 525 quoting Encyclopaedia Britannica, XIIIth Edn. Vol. IX, p. 679-680, and Vol. XX, p. 422).

Finally some remarks about these people.

"Aeschylus, the Greek writer says that the Sakas were noted for their good laws and ware pre-eminently a righteous people" (p. 263).

Strabo mentions that the Getae were most just, noble and undeceitful of all people (Geography, VII, 3, 5-9 quoted p. 487).

Herodotus' comments about the Getae has already been quoted at the proper place and there is no need to repeat them.

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14. *Journal of the Cama Oriental Institute* (JCOI)
15. *Journal of Royal Asiatic Society* (JRAS)
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Index

Code

1. C—Clan or tribe
2. P—People
3. K—King
4. T—Title
5. C.T.—Name of a clan as well as title
6. Co.—Country
7. Dy.—Dynasty
8. S.A.—Same as

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